CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

VOL. XIV.—NO. 2. BOSTON, SATURDAY, AUGUST 23, 1834. WHOLE NO. 680.

MISCELLANEOUS.

The following article is taken entire from the "Kentuckian Commonwealth." It furnishes information of the condition of Liberia in regard to the colonial settlements, the climate, and soil, the natural productions and the articles of culture, religious institutions, schools, commerce, benevolent societies, wants of new emigrants and provision for them, and the condition of those already planted there, in some respects more minute than any that we have seen. Besides it has an interest derived from the freshness of oral communication, proceeding from a person who had very recently seen with his own eyes and heard with his own ears what he relates; a person as it is said "of great observation, intelligence and candor."

KENTUCKY STATE COLONIZATION SOCIETY.

Present Condition of Liberia.

The Board of Managers of the Kentucky Colonization Society, take pleasure in informing their friends, that Joseph Jones, a man of color, who was sent out by them to examine fully the situation of the Colony of Liberia, has returned and has brought back a favorable report. They herewith present to the public the examination which Mr Jones has undergone in their presence, prefacing it with two resolutions of the Board, and a letter from the Governor of Liberia.

By order of the Board:
THORNTON A. MILLS, Cor. Sec.
August 1, 1834.

Board of Managers, August 1, 1834.

RESOLUTIONS.

The Board of Managers having had an interview with Joseph Jones, a man of color, who was sent by them to Liberia for the purpose of making a personal examination of the present condition and prospects of the colony, and to make a report to this Board, after receiving from him a full and accurate account of his mission, unanimously adopted the following resolutions:

Resolved, That the Board of Managers are fully satisfied with the manner in which Joseph Jones has performed the services which were expected from him; that he is entitled to the thanks of the society for the great amount of useful information which he has, with much toil and labor, acquired for the benefit of the free people of color in this State, and that the Board recommend him to the kind and respectful consideration of all persons friendly disposed to African colonization, as a man of excellent character, of a clear and vigorous understanding, and possessed of those qualities which make a man useful to society.

Resolved, That Mr Jones be requested to accompany our agent to the principal places in this State, for the purpose of giving information with regard to the colony.

GOV. PINNEY'S LETTER.

May 10, 1834.

SIR: The bearer, Mr Jones, having as I fully believe, faithfully executed the business of the mission on which he was sent, is about to return to the United States, in the schooner Edgar. If the section of country from which he came can afford us one hundred men, possessing the spirit of enterprise, and patience, and perseverance which he has evinced so far, they will bless the colony by their presence.

Mr Jones' conduct, while here, has been blameless, and a pattern for others, and I trust he will find favor before God and man. The vessel is to sail in a few hours, and must be an apology for brevity.

With great respect,
JNO. B. PINNEY, Agt. A. C. S.

EXAMINATION.

At what time did you leave this country?

I left Louisville on the 23d of March, 1833, and New Orleans on the 20th of April following, and reached Liberia on the 11th of July.

How long did you remain in the colony?

Nine months and twenty-nine days.

Did you travel extensively, and what places did you visit?

I travelled fifty-nine days, and visited all the settlements.

How many settlements are there? Describe each one.

There are five. 1. Monrovia, the seat of the colonial government, a seaport, and commercial town, that stands on Cape Mesurado at the mouth of Mesurado river. It is about the size of Winchester, Ky. The soil on the cape is rocky and gravelly, and not very productive. 2. New Georgia, the settlement of recaptured Africans, five miles from Monrovia on Stockton creek, between Monrovia and Caldwell. Parts of two tribes, the Eboes and Congoes, live in the town, but on different sides of the street. They have intermarried with the colonists. They live partly by getting out lumber, and partly by agriculture. Their houses are built some in the native style, and some after the manner of the colonists. I suppose there are more than one hundred houses in the town. The soil is rich but sandy. 3. Caldwell, ten miles from Monrovia on the St Paul's river. It is the largest settlement, and extends seven miles up the river. It is more prosperous than Monrovia. Farming is carried on more extensively here than in any of the other settlements. The soil is excellent. 4. Millsburg, situated at the Falls of the St Paul's river, 20 miles from Monrovia. The settlement extends about three quarters of a mile along the river. The land is very productive. There is a saw mill now building opposite Millsburg. The dam and race are finished, and everything is ready for the mill to be raised. The St Paul's river is navigable to Millsburg. 5. Edina, at Grand Bassa, 60 or 80 miles south of Monrovia, on the coast at the mouth of the St John's river. It has been settled only two or three years, and some suppose it is the most healthy settlement in the colony. The soil is very fertile. There are about one hundred houses here. The St John's river is navigable for small vessels. There is another settlement about to be made at the mouth of the Junk river. This river is larger than the Kentucky, and is navigable.

Describe the face of the country.

It is generally level, with a few small rises, but no high hills.

How far is it back from the coast to the mountains?

It is said to be upwards of thirty miles. The ridge of Junk mountains can be seen from Edina, and the Junk settlement.

Is the land well timbered?

Yes: it produces several kinds of wood, that are called oak, poplar, hickory, and hackberry, though they do not resemble our trees, called by the same names, except some slight resemblance in the grain of the wood—the bark and leaves are different; and also mangrove, brimstone tree, redwood, baywood, mahogany and cotton wood. Coffee plants grow wild in the woods; also pine apples, limes, guavas and plantains.

Is the country well watered?

It has springs, branches, wells, and one of the rivers affords good drinking water.

Are the rivers well supplied with fish?

They have an abundance of pike, mackerel, cavalla and tarpaun, and several other kinds, to which no name has yet been given, and oysters and clams.

What productions are raised on their farms?

Rice, cassada, plantains, bananas, soursups, guavas, Indian corn, arrow root, peanuts, coffee, and sugar cane.

How does the cassada grow and how is it used?

It grows like the sweet potato. It is a root sometimes two or three feet long, and three or four inches in diameter. The top of it resembles the Sumach bush. It is planted like the sugar cane, three or four slips in a hill will produce from a peck to a half a bushel. When ripe it is boiled or roasted or dried and beaten into flour, and answers all the purposes of flour in this country.

How is the coffee raised?

It is raised from trees or bushes. A tree will bear in from four to six years after it has been planted. One tree will bear from two and a half to three bushels in the hulls, or more than one bushel of clean coffee. Mr Waring has 1500 trees planted that do not yet bear.

Can cotton be raised?

It can be cultivated to almost any extent. It will grow from three to eight years without replanting. I have been in Tennessee, Georgia, and North Carolina, and I think the cotton raised in Liberia is superior. The tree grows from eight to ten feet high, and is topped in order to make it branch out and become productive.

Can more than one crop be raised during the season?

There are two planting seasons, and two crops can be raised on the same ground.

What is the state of morals and religion in the colony?

The state of morals is much like what it is in the United States. There are in Monrovia two Baptist and two Methodist Churches, and one Presbyterian Church, well supplied with Ministers. At Caldwell, there is a Baptist and a Methodist Church. At New Georgia, there is a Baptist church, and a Methodist society that has no meeting house. At Millsburg there is a Baptist and a Methodist church. At Edina, there is a Methodist church.

How is the Colony supplied with schools?

There are, in all, seven schools—a male and a female school at Monrovia; a male and a female school at Caldwell. A school at New Georgia, Millsburg, and Bassa. The teachers are all colored persons, and are considered competent. The schools are tolerably well attended—not as well as might be, but as well as could be expected in present circumstances. There are Sunday schools at all the settlements, except New Georgia; and about that I am uncertain.

What are the chief articles of commerce?

Camwood, palmwood, palm oil, ivory, gold dust, tortoise shell, pepper, beeswax, and hides. Vessels often call, and the harbor is seldom clear of them. Many of the colonists own small vessels. There are nine in the coasting trade, and two more were building when I left. Most of these vessels were built in Monrovia.

What is the Government of the Colony?

The people elect their own officers, except the Governor. I was at an election, and it was conducted as elections are in this country. The laws are well executed. The Governor is a very worthy and capable man, and is active, and attentive to the wants of the people. Lesser crimes are punished by imprisonment, and stripes, and labor on the public works. No capital offence has yet been committed.

Are temperance societies encouraged?

Yes; the Methodist church conference formed themselves into a temperance society early in January last. In April last, I was at Caldwell at the formation of a temperance society—33 members joined the first night; and there are other societies at other places.

How are emigrants provided for on their arrival?

They are sent to a large building prepared by the Government, and are furnished with provisions from the public store for six months. Their rooms are convenient. After the seasoning is over, each head of a family is entitled to one town lot, and ten acres of ground within three miles of the town, or thirty acres over three miles.

What description of emigrants does the Colony need?

It needs *men*—strong, virtuous, enterprising, and intelligent.

What kind of clothing should emigrants be provided with?

They should have a matress and bed clothes, and a full supply of cotton and woollen clothing.

With what kinds of tools should they be provided?

An axe, hammer, drawing knife, hoe, spade, auger, gimlet, saw, and file.

How many natives, do you suppose, are in the settlements?

About half as many as the Colonists. They are well disposed, and anxious to learn the habits of the Colonists. Some of them have adopted our dress, and can read, and have learned trades. Many come in from great distances in the interior.

Do the Colonists appear satisfied?

I was particular in my inquiries, and I found the large majority well satisfied, and would not return to this country, if they could.

What is the military force?

It is strong enough for all necessary purposes. The natives are entirely friendly.

What the wild and domestic animals in the colony?

The wild are deer of several kinds, hogs, cattle, and goats; and the tame are cattle, hogs, poultry, and a few horses and jacks.

How do you like the climate?

The climate is more regular and healthy than in this country. After the colonists become seasoned, they enjoy excellent health. The natives are stout and healthy.

What do you mean by the seasoning?

Emigrants, in a short time after reaching the Colony, are attacked with a fever, and their indisposition is different in duration; some recover in a short time while others have not entirely gotten over it in two years. A few have entirely escaped.

CHOCTAW MISSION.

The Rev. Messrs. Kingsbury and Byington of the Choctaw Mission, having met in this city during the past week, on their way to the northern and western tribes of Indians, a meeting was held in the first Presbyterian church on Sunday night last, to hear statements from them relative to the success of Missionary operations amongst the aborigines of our country. The meeting was one of peculiar interest.

Mr Byington stated that he and his colleague had been laboring for a number of years amongst tribes consisting of about 40,000 Indians. That they had reason to hope that about 1,000 had been converted within that time. He gave some account of the condition of the Choctaws when he first visited them; described the cruelties practised amongst them, infanticide, witchcraft, polygamy, utter disregard of marriage; to which had been added the sins taught them by the whites, drunkenness, profanity, Sabbath breaking and slavery. He alluded to the injustice of many of the whites, who, after introducing ardent spirits among them, objected that they were such a set of drunken wretches that it was not worth while to attempt to teach them. When the missionaries came the Choctaws had no distinct idea of a Supreme Being—none of the immortality of the soul—they believed that when a friend died, he wandered for some days about his wigwam, and then went off, nobody knew where—to the south west.

In illustration of this ignorance, Mr B. related a circumstance that occurred shortly after their arrival in the country. An Indian had been murdered, and the murderer fled to his home, dressed himself, and there awaited the avenger of blood. In this state, suspended between time and eternity, a missionary went to him to converse. He asked him if he knew what would become of him when he died. The Indian replied no—can you tell me? He was informed of a future state of rewards and punishments; but whilst listening, the avenger arrived, and with one blow of an axe put a period to his life. Who will say that the Indians are better so, than with the Gospel?

Upon the commencement of operations they established schools, and conversed as they could, through an interpreter. There was now a hard trial to be endured. The missionaries met with men of their own color, and from their own land who endeavored to excite prejudices against them, to prevent their gaining any influence over the people. But having heard, said Mr B. that slanders were "easy to die, but hard to kill," we determined to live them down, and with the blessing of God we succeeded.

For several years we labored with little success, but by the year 1828 a considerable revolution had taken place. The old Indians, who were either opposed to the missionaries or indifferent, had died off, and were succeeded by a different race, many of them half breeds, and favorable to education. Ardent spirits had been to a great extent banished from the country, two troops, called the "Light horse" having been formed, consisting of about 30 men each, whose business it was, whenever they heard of spirit being introduced, to mount and ride, night or day, and take possession and pour it on the ground. These preparations having been extensively made, the Lord poured out his Spirit copiously upon the nation. Mr B. gave a most touching account of some meetings he had attended when the Spirit was present with great power, which we will not attempt to describe. The church at Mayhew, under Mr B. had numbered as high as 384 members.

The converts had lived soberly and appeared well, except when they went to the white settlements, where they were exposed to temptation and urged to drink. An interesting case was related where an Indian man and woman, after repeated solicitations by a store keeper and his wife, had refused peremptorily to partake of their poison; and who, staying all night with the white man, proposed and conducted family prayers, and in the morning left him with the request that he would offer no more whiskey to red men.

The tribe having removed west of the Mississippi, those brethren are now on their way to the tribes along the rivers to the far west, burning to carry the same Gospel of peace to them; and earnestly desire that Christians may make continual supplications for them.

Mr Kingsbury made a few remarks, and read several letters from Indian Agents, and others residing in the vicinity of their former labors, testifying to the change which had taken place, through the instrumentality of the missionaries, amongst the Indians. Enough testimony was submitted to the meeting to convince the most incredulous that our red neighbors may be brought under the power of the gospel. An interesting petition was also read from the chief and Head men of the Omahaws, located near the council Bluffs, to the President of the United States, asking for teachers, to settle among them.—*St Louis Observer.*

LATE ANNIVERSARY MEETINGS OF RELIGIOUS SOCIETIES, LONDON.

REFORMATION SOCIETY.

The receipts of this Society for the year were 2025*l*. The Chair was taken by George Finch, Esq., M. P.; and the audience was addressed by the Marquess of Cholmondeley, the Rev. E. Bickersteth, the Rev. J. Cumming, J. E. Gordon, Esq., Lord Mountstandford, the Rev. E. Tottenham, the Rev. J. R. Brown, the Rev. T. Meyers, the Rev. G. W. Philips and the Rev. A. S. Thelwall. It is stated that the Meeting was not so numerously attended as its friends could have wished; and that the Society's exertions have not been responded to with the union and cordiality which its very title of Reformation Society, it might have been hoped, would have ensured; especially at a time when Popery is making rapid strides, and when too many professed Protestants are indifferent to, if not actually aiding, its incursions. At such a moment it would be deplorable that any measures for checking its progress, devised and conducted in a spirit of christian wisdom, meekness, and piety, should fail of being cordially espoused by the friends of Scriptural truth, more especially by the pious members of the Reformed communion of the Church of England. It is now more than three hundred years since the great battle against Popery began to be fought: three centuries this very year have elapsed since in 1534 this highly favored nation cast off the Pope's supremacy; and yet at this very moment, from the ignorance and lukewarmness of too many Protestants, and the incursive spirit of Popery, the revivified hydra requires again to be slain, and many of our infatuated countrymen are ready to dandle it in their arms, or to clasp it to their bosoms, as though its sting were not poisonous, or its embrace not destructive.

If then this Society, whose objects are so important, has not obtained that measure of Protestant suffrage which such objects might justly challenge, we would respectfully submit to its conductors to consider whether there is any thing in its character or proceedings which needs revision. Considerable prejudice at one time arose from the conduct of some of its friends and agents; and we are quite willing to confess that we as little admired the controversial violence of Mr Burnet, then of Cork, or Mr Armstrong, when opposing Popery, as we admire some of the proceedings of those gentlemen since they have quitted the Society. But when the Committee, much to its honor, expelled from its agency the leaven of Irvingism, one of the chief stumbling blocks to its influence and usefulness was removed. Whence, then, is it that it has not since obtained a much larger measure of christian patronage? For who, that loves the pure truth of the Gospel, can, at the present moment especially, be indifferent to the aspect of Popery, or not feel a conscientious anxiety to withstand its baneful progress?

We think that the chief reason why the Society has not approved itself more widely to the affections of pious Protestants, is its too exclusively controversial character. This character was stamped upon it in its cradle. At the very first Auxiliary Association that was formed, which was at Maidstone, the Earl of Winchelsea being in the chair, Mr J. E. Gordon, on behalf of the committee, stated that this was the avowed and distinguishing character of the Society. We are not, he said, (we speak from memory), a Society to circulate the word of God, or a Society for Scriptural Education, or a Society for the distribution of Religious Tracts, or a Preaching Society; but we are a Controversial Society. Its express object, he said, was "controversy—controversy—controversy." It may however be doubted whether, under all the circumstances of Ireland, "controversy, controversy, controversy," was the best watchword for such an Institution; and whether some alteration of its principles would not even now be desirable. It has been stated that whereas, by means of Scriptural instruction, the preaching of the Gospel, and the circulation of religious tracts, the Reformation was silently making way in Ireland, and many of the Roman Catholics were becoming converts to Protestantism, the vehement controversies and public disputations which took place about that time united the ranks of Popery, stirred up the priests to more strenuous opposition, and stopped the progress of recantation. Whether the increased virulence of the priests, and the sudden check given to the current of conversions, real or nominal, were connected with the rise and controversial aspect of this Institution—which was expressly formed to meet those new and hopeful circumstances, and to provide the inquirer or the converts with those arguments against Popery which he could not easily meet with elsewhere—we have not the means of ascertaining. It is certain, however, that a reaction occurred; though it is likely enough that it would have occurred if this Society had not existed, as soon as the priests saw their disciples rapidly falling into the ranks of Protestantism. But, considering what human nature is, we think it not unlikely that the vehement public controversies to which we allude assisted to bring the matter to a crisis. These events, we should state, took place a considerable time previous to the passing of the Roman Catholic Relief Bill.

But, without recurring to past events, might not the Society even now modify its proceedings to the exigencies of the present moment, so as to unite the great mass of sound Church of England Protestantism under its banners? If its conductors, than whom no men are more solicitous for the spiritual welfare of the deluded votaries of Papal superstition, or more anxious to show to them the light of Scriptural truth, could divest their proceedings of a too gladiatorial character (we do not use the word in any offensive sense), they might both conciliate their fellow Protestants, and do much, by the blessing of God, to turn the Papist from the error of his ways. Many pious and zealous men and women, who attended the meetings of other institutions, but abstained from this in the fear that they should hear of nothing but "controversy, controversy, controversy," would gladly join the Society, especially in this moment of Protestant peril, if a less forbidding aspect were given to it. Whether this is advisable or practicable, we leave to the better judgment of the pious and benevolent individuals who conduct this work of christian mercy; but whether we are right or wrong in our opinion, we trust our free remarks will be received with the indulgence they require, as they spring from the interest which we feel both in the Society and its objects.—*Christian Observer.*

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The following extract is from "The primary Address of the Annual Assembly of the Congregational Union of England and Wales, held at the Congregational Library, London, May 13th, 1834." We select it as a very favorable example of truly spiritual views of Christ's kingdom, and of an enlarged charity, united with a determined maintenance of the principle of Christian equality, deserving the imitation of all who name the name of Christ.

The great topics now engaging eager and general discussion, relative to civil establishments of the christian religion, under any or various forms, are of great moment to Congregational Christians. They in the providence of God, are the selected witnesses, to testify before the world on behalf of the exclusively simple, spiritual, heavenly character of the kingdom of Christ, in respect of its outward support, establishment, and extension in the world. They are called to bear an uncompromising testimony against long established, and, to worldly interests, most profitable, abuses in hierarchies established and endowed by secular powers. It is especially for them to contend for the primitive simplicity of the church; the voluntary support of religion; and in a word, for the application of the authority of the New Testament, and of no other, to determine every question relative to the faith and worship, the order and discipline, of the church. This great controversy is, with Congregational Christians, purely and only an affair of religion. If, in its progress, or in any of its applications, it brings them into collision with any political institutions, interests, or powers, that is with them a circumstance altogether undesigned and incidental. They pursue a straight and undeviating course in contending for the Christianity of the New Testament. The obstacles they meet with in that course were placed where they are by other hands, not by theirs. But truth is sacred—most of all, the truth as it is in Jesus. The duty of contending for it, in all its applications, is paramount to every other interest and obligation. We seek not to contend with any party, either in church or state, but we must not shun the conflict, when truth cannot otherwise triumph and reign. Meanwhile, beloved Brethren, let us be mindful of the dangers of this most arduous controversy. If, in its progress, we must suffer reproach, let us not deserve it. Be it our care to regard our share in it as a conscientious stand for the truth and purity of Christ's gospel. Let us maintain a wise dread of the withering, antichristian spirit of political faction and discord. Let us prove, by all our proceedings in relation to this object, that we contend for spiritual prosperity in every other communion as well as in our own; that our plea of conscience and religion is no cloak to conceal other less sacred designs; that, under every difficulty and delay, every reproach and alienation we encounter while laboring to bring back the kingdom of Christ to its primitive simplicity, we can carry our cause and our efforts to the throne of God, committing them to Him who judgeth, righteously, with a supporting confidence of his approval. Suffer, dear Brethren, the word of exhortation on this subject, equally important and delicate. We feel deeply anxious in respect to it. We tremble lest it should prove injurious to our spiritual interests. On the justness of our principles, on the duty and necessity of the public testimony we bear to them, our convictions are strong and unwavering. Only let all be done with charity, prayer, meekness. Only let our stand for spirituality in the institutions of the gospel be an occasion for the exercise and advancement of spirituality in our own hearts; then truth will at last gain a hallowed triumph, realized not by clamor, passion, and discord; purchased not at the expense of christian honor, temper and charity sacrificed in the struggle; but arriving as the natural and gentle result of the power of truth, the progress of events, and the will of God, to become in its turn the commencement and the occasion of a new and triumphant career to the then purified and liberated gospel, shining in its own light, and travelling in its own strength, to gain for itself universal dominion.

As closely allied with this topic, and peculiarly appropriate to the present period, we would address you, Brethren, on the pleasing subject of an enlarged and liberal charity to our christian brethren of every other denomination. We have not formed our general Union as a proceeding by which our denomination might seclude itself, in a spirit of sectarianism, from other christian communities. On the contrary, as we desire to obtain, through it, new and nearer fellowship among ourselves, so also we intended it for a medium of more direct, solemn, and affectionate communion with our evangelical brethren of other denominations and other countries. Our convictions, our attachments to those points of doctrine and discipline which are peculiar and distinctive to ourselves, are not impaired. Our affections, our satisfactions, within the circle of our own special brotherhood, are unchanged or increased. But, Brethren, we delight to expatiate in a more ample field of fraternal union and love—to realize our present and eternal association, in one unbroken family, with all believers—to recognize our common faith in grand uniting truths and hopes, our universal union with the one great centre of attraction, Christ Jesus, binding all to each other, as he binds all to himself. It affords us just and christian satisfaction to know there is nothing in those sentiments on doctrine, or in those practices in worship and discipline peculiar to our churches, that can have any tendency to restrain or impede the largest exercise of catholic affection to all christians; the most free and cordial co-operation with them in every comprehensive undertaking for the advancement of our common christianity; or the most affectionate communion with them on every suitable occasion in the worship and ordinances of our common Lord and Saviour.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

It was an objection with speculative heathen philosophers, in the early ages of Christianity, that it was a new religion, something of a late and particular revelation, and could not therefore be true; because what was essential for men to know of God, and of their duty to him, would be revealed to all, and be known to the earliest generations of men. This has been an objection with infidels in modern times, and it is a plausible one. But how has it been met? Some have been ready enough to reply—"that the doctrines and truths inculcated in the gospel are altogether new, and essentially different from what had ever before been taught and believed in the world." Whether this be true, or not, it is no answer to the infidel; it did not remove his objections; it gave no satisfaction. But the question is, whether such a reply is proper,—whether it is true that Christianity is a religion altogether new and wholly different from all others?

In our desire to appreciate the gospel justly, and to show its vast importance and value, some well meaning christians may have so represented it, as to imply that all was before error and falsehood, and that Christianity is in all respects diverse from natural religion, and the religious opinions which had ever been known among men. And in this we think they have erred. Christianity is in many respects new and different from other systems of religion which have been received. It leaves paganism and natural religion, and even Judaism at an infinite distance behind. It has shed light upon truths, and given support to doctrines agreeable to reason, and which reason suggested (unless it shall be contended, that what we call natural religion is but the remains of early revelation perverted or obscured by human ignorance.) It confirms the truths taught by reason or early revelation. It teaches us to believe with strong confidence the doctrines received obscurely by the patriarchs, and by reflecting, intelligent and pious men in all ages. Christianity then, is not altogether new—much less is it contrary to the suggestions of reason, or the belief of good men, who never enjoyed its light. It is a mistake, it is injurious, it fails to remove the objection of the sober sceptic, to say, that the Christian religion is entirely new, and contradicts all the opinions and belief and hopes of wise and good men of all ages gone by. Should we not rather say, does not the gospel warrant us in saying, that our Lord came to confirm the doctrines of natural religion, and the truths taught by Moses and the prophets? And has not the gospel done enough, even on this supposition, to render it worthy of God to reveal, to make it our guide, and claim from mankind the highest gratitude for such a blessing? If men would but seek after God, in the heathen world, they might indeed learn much that was true of his character and attributes. For the invisible things of him may be seen by his works and providence: and that which may be known of God is manifested to them, for he hath showed it unto them. And the heathen, who have not a special written law, are a law to themselves, (by the light of reason and conscience) which proves that they have the spirit of the law written on their hearts, their consciences bearing witness, and their thoughts excusing or accusing them. When the objection was made by heathen philosophers, in the early age of Christianity, that it was new and therefore could not be true, because what was essential to be known would have been revealed to the world from the first, *Eusebius* replied, "The Christian religion is not *new*; it was from the beginning of the world; its doctrines were believed by the patriarchs in the earliest times. So that if any say, they were Christians, or had the true religion, who acknowledged and served one God, and did not worship idols; who laid little or no stress on outward rites, but were sincere in their obedience, had a reverence of God, and were merciful, just, benevolent and pure; and who looked for their reward in heaven;—if any say, that such were Christians, we shall not deny it, or dispute with them, on this point. The oldest religion was the true religion; this is Christianity. It would bring men back to the first and true faith—to make men worshippers of the ONE God, and spiritual in their worship of him; to make them pure and holy, merciful and kind, just and true, and not merely observers of days and rites, or religious on account of forms and ceremonies." Is not this true; and is it not therefore the proper answer to objections of Infidels?

A. B.

FOR THE CHRISTIAN REGISTER.

OUTRAGES AT CHARLESTOWN.

The recent outrages at Charlestown following so closely as they did upon similar acts of violence in New York, must fill every lover of his country and his race with sorrow and apprehension. He must be convinced that very many of our people are ignorant of the first principles of civil and religious liberty, and unworthy of the privileges which they enjoy. Under republican government more than any other, submission to the laws should be systematically inculcated. Every individual should

be made to understand and feel that criminals cannot be punished except in the manner directed or permitted by the laws. If the principle shall once be recognized that crimes may be avenged by individuals, that obnoxious persons may be punished by any of their fellow citizens who feel aggrieved, without trial, without judge, and without jury, every man must feel that his own property, life, and liberty have no sufficient protection. But especially if men are to be punished by a lawless mob for holding unpopular opinions, our boasted liberty is but a phanton,—a shadow,—a name,—a delusion. No man can be safe. We are all standing on a quicksand. The Catholics or the Abolitionists may fall under the ban of popular indignation today, but so may Calvinists, Unitarians, or Colonizationists to-morrow. Those newspaper editors who have countenanced in the slightest degree the use of unauthorized violence against obnoxious individuals have a serious responsibility. It becomes them to beware. They have helped to unchain a wild beast; and may very possibly find themselves among the first victims of his ferocity.

I have heard some persons who feel indignant at the unprovoked destruction of a dwelling house filled with defenceless females, endeavoring to apologize for the crime, by speaking vaguely of the licentiousness which has been said to prevail in nunneries in other countries, the dangerous tendency of the spreading of the Romish faith in the United States, and then of rumors relative to the Convent which have recently been circulated. All this might properly enough be urged in mitigation of the sentence of any misguided man who might be convicted of the crime of setting fire to the Convent; but it ought not to diminish our regret that so atrocious an offence has been committed, nor our apprehensions for similar excesses in future. We believe the Catholic faith contains many gross errors; let us then exert ourselves to put it down by fair argument, not by inflammatory speeches and harangues, nor by fire and sword. If any persons in the Convent are suspected of offences, let them be tried by the laws, and punished if they are found guilty. If any new regulations of convents be required, let us call upon the legislature to make the necessary statutes. But let us not countenance for a moment a band of midnight incendiaries.

It used to be a common boast with us that no materials for a mob could be found in New England. We can make the boast no longer. If we cannot restrain the mob which now seems to be assuming the ascendancy in our country, we had better live under the worst institutions of the old world. For myself I should rather be tried for my opinions by the Star Chamber or the Inquisition, than by an infuriated herd of ignorant men. I should have more hope of justice and of mercy from those tribunals. If the body of the people have not sufficient virtue and intelligence to make them detest all illegal violence for putting down opinion, our country is lost. We had better at once have an emperor and a standing army, to preserve peace and good order in the Community.

When we reflect on what has lately passed in Charlestown, it seems as if the reign of terror had commenced, and the worst excesses of the Parisian populace were to be acted in New-England. The circumstances are truly appalling. A house occupied only by helpless and innocent females, almost all of them children, is attacked in the middle of the night, by a band of ruffians. The inmates are driven from their beds into the open air. The house is then set on fire, and the property deliberately destroyed. The tomb of the Sisters is violated, and the coffins broken open. The mob has the complete ascendancy. All lawful government is at an end. The firemen are prevented from extinguishing the flames; and the authorities of the town dare not make an effort to prevent the work of brutal destruction, though several hours elapse from the first assembling of the crowd to the firing of the houses. I do not accuse the Selectmen of Charlestown of treachery or incompetency; it is not necessary to my purpose to decide this matter; but it is clear that all their authority was for the time completely prostrate. Supposing that they used all the means in their power to protect the convent, then the situation of the country is still more alarming. The fact seems to indicate that those disposed to disorder must form a large part of the whole population, of the place.

It is useless to dwell upon the past and to lament over it, except to gather strength and wisdom for the time to come. Our duty for the future is obvious. The public is bound, in the first place, to make good the pecuniary loss of the sufferers from the conflagration. Every well informed person should take pains to express his abhorrence of the outrages which have been committed, and to give currency to his opinion among those less qualified to judge for themselves. Newspaper editors in particular should endeavor to enlighten the ignorant part of the community. We are happy to add that all the papers we have seen, are unanimous and earnest in reprobation of the conduct of the Charlestown incendiaries.

We do not yet despair of the republic, though we confess after the transactions of which we have spoken we cannot cherish a confidence in our countrymen so universal as we did before it occurred. X X.

FOR THE CHRISTIAN REGISTER.

EARLY LIFE OF THE SAVIOUR.

Of the early part of the life of our Saviour very little is known. The chief record of it is in Luke. The conclusion is, that it was not very important, not essential at all, to be preserved. The circumstances of his birth and his wonderful youthful wisdom in religious subjects, as displayed in conversation with the Jewish teachers, gave indication of his future destiny as a messenger from God, who would unfold some new purposes of heaven. All else of his youth is to the world a blank. He probably passed his life as other religiously educated and religiously disposed young men do. We say *probably*: because it is only matter of conjecture, and it is more than probable that he spent a greater portion of his time in meditation and prayer than was usual even for many men of piety. The short account of his youth is, "that he abode with his parents and was subject to them." Still he might have a presentiment of his future prophetic mission. Mary would not fail to inform him of her expectations of his peculiar character. But it does not appear, that he exercised the office of a teacher till after his baptism by John, when in the thirtieth year of his age. The circumstances of his birth and youth, being known, must have made him an object of unusual interest, and these could not fail to be known to the relations and neighbors of Mary. John had intimations of his prophetic character, and his public declaration had the effect of exciting the curiosity of the Jews respecting him. John was in high reputation as a righteous man and a prophet. His testimony to Jesus, as a special messenger from God, was, therefore, very important, when our Lord began his ministry. The prophecies of the old Testament, the events connected with the birth of Jesus, and the witness of John the Baptist, all concurred to produce a great impression on the minds of the religious Jews, in favor of the Son of Mary, as a divine messenger, the expected Messiah. They were all favorable to the claims of our Lord. They served to prepare the way for him, or to direct the attention of the people to him, as an extraordinary, a prophetic character. The evangelical histories show that this was the case, as was natural to expect. After the testimony of John, the public attention was fixed on Jesus. And what the holy preacher of repentance had said, was soon extensively circulated. The followers of John turned to Jesus, as the greater prophet, as the long expected Messiah. That they had some mistaken notions as to his exercising *great* worldly power, does not at all affect the general position, that they believed him to be the Messiah, a great prophet, foretold by inspired men of former ages. "John did no miracle, but all he said of Jesus was fulfilled."

But all these events precedent are not alone sufficient to establish the claims of our Lord to be the Messiah. In connexion, however, with his life, doctrines and miracles (and they may justly be taken in connexion with them) they prove, beyond all contradiction, the extraordinary, the supernatural character of Jesus of Nazareth.

It may be asked, how did Luke obtain so much more knowledge of the birth of Jesus than the other evangelical writers. Some will say, perhaps, he was inspired with this knowledge. I neither deny nor affirm this. But I see no need of inspiration in the case. Luke received the account from Mary, who, according to the received tradition, lived fifteen years after the death of our Lord. He was an early believer in the Gospel, and was early associated with the personal friends of Jesus. His praise was great in the churches, in apostolic times. From the mother of our Lord, the sacred historian received the story of his early life, his birth, and the events connected with it, recorded in the first part of his gospel, and therefore, he was able to give a more particular account than any other.

And now, what would a fair unprejudiced Jew believe respecting the character of Jesus, the Son of Mary, from the account given by Luke in the two first chapters of his gospel? He had taken great care, he says, to obtain correct information from authentic sources. Zachariah, the holy priest of the Lord, was admonished by an angel, or in a supernatural manner, that he should have a son in his old age (a case similar to that of Abraham) who should be favored of God, and should precede the Messiah, as his herald, to prepare the people for his public appearance and doctrines, by calling them to repentance. Soon after, Mary was assured, by a supernatural message, "that she should have a son, who should have great power from on high; and therefore be called the Son of God, according to the language of the Jewish Scriptures, which applied that phrase to prophetic and inspired men, and that his kingdom, being founded in eternal truth, should be without end." And Zachariah, filled with a prophetic spirit, "gave praise to God, that he had visited and redeemed his people,* and raised up an agent of salvation, in the family of David, (*as he had promised by the prophets*) that we might serve him in holiness and righteousness all our days. And thou, my child, shalt be called a prophet of the Most High, to prepare the way of the Lord and to give the knowledge of salvation by the forgiveness of sins (on repentance) through the mercy of God, which hath caused a heavenly light to visit us, for a guide in this region of darkness and mortality."

The aged Simeon, also, a man of piety and of faith in the predictions of the Old Testament, and under the influence of a prophetic spirit, blessed, or praised, God, and said, when he beheld the child Jesus, "mine eyes have now seen thy salvation (the agent or teacher of thy salvation) which thou hast prepared for all nations; a light to enlighten the Gentiles and the glory of Israel." And the angelic company declare to the wondering shepherds, on the occasion of the Saviour's birth—"We bring you good tidings of joy, which shall be to all people, for to you is born this day a Saviour, who is to be anointed with the holy spirit, your Master and Lord.† I forbear making comments; choosing rather to ask those who read to compare and ponder these passages. A. B.

* See 7th, Chapter of Luke, 16 and 17 verses, and a passage of the same meaning in Mat. i. 23.

† See John chap. XIII. 13.

CHRISTIAN REGISTER.

BOSTON, AUGUST 23, 1834.

We thank our correspondent who has furnished us with his well-timed remarks upon the riot and incendiary outrage that has occasioned so much alarm in our vicinity. It is a subject on which we should have "line upon line, and precept upon precept"; a subject on which every good citizen, every friend of wholesome civil institutions, and especially every christian should speak on all occasions, fearlessly and loudly, till the ignorant, the misguided, the thoughtless and malicious shall be made to understand that liberty and licentiousness are very different things, and that animal passions and unbridled will are not to triumph over the wholesome restraints of law. This is the state of mind and opinion which must be brought about, if we are ever to be, or to feel secure. We believe in the possibility of doing much towards producing a wholesome state of public opinion by incidental and unhesitating expressions of opinion on this subject; with that perfect confidence too of manner, which a conscious honesty of purpose inspires. We have seen the effect of this in several instances in which the prejudiced have mingled something like apology for the perpetrators of the crime of which we have spoken, with their sentence of cold disapprobation. They have listened with a look of seriousness and self-distrust, to a prompt, unqualified, energetic condemnation.

We say nothing of vindictive punishments or the vengeance of the law—phrases which have no charms for our ears; we say nothing of punishment proportioned to the crime, a matter beyond the reach of human wisdom or human legislation; we say nothing of punishment for its own sake as if we took the same pleasure in the suffering of the guilty as in the protection and happiness of the innocent. But we would strive and pray for such a state of public feeling, for such vigilance, that crimes, when not prevented, shall be speedily detected—that the criminal should promptly suffer the consequences of his guilt, should be removed beyond the possibility of doing harm, and, if possible, be reformed. But we deceive ourselves if we expect such perfection in human laws as to graduate punishment according to the aggravation of the offence. The vanity of the attempt led Draco to a very simple penal code—in conformity to his notion that every offence against the laws deserved death, and that the most pernicious crimes could be met by no greater penalty. Sanguinary laws are not the most favorable in their moral influence We are apt to think that the penalty annexed is the equivalent, that when it is inflicted society has done its whole duty in the case; and thus we think too little of prevention, too little of reform. The community repose too quietly in the effectual operation of the statutes and the tribunals of justice; and little is done to produce that elevation of moral feeling for the promoting of which every good man can do something.

CHURCH AND STATE.

The public mind, in England, as is well known, is now strongly agitated upon the subject of the Union of Church and State. The people of that country if they were now forming a constitution of government for the first time, would not dream of such a union.

That it could not be effected is capable of demonstration, since if there be not a majority of dissenters, at this time, from the church as established by law, there are great numbers within its pale who are ready for the dissolution of the union. Why then should it not be dissolved? Who will venture to maintain that there is any thing in the nature of Christ's kingdom, that kingdom which is not of this world, the kingdom preached by Jesus and by his apostles, which authorises a hierarchy, to be supported by human laws? A government formed, or virtually acknowledged by the people, has a right to exact tributes of money to fulfil its legitimate ends; but it has no right to teach us how or when or where to pray, or to make us contribute for the maintenance of ecclesiastical institutions, of a priesthood, or a system of doctrines which we may or may not approve. "Render unto Cesar the things that are Cesar's, and to God the things that are God's."

There have been, at various periods, feverish and intermittent efforts among the English to call public attention to this subject, and occasional appeals for christian liberty proceeding from men of great intellectual power, altogether unanswerable. But these movements have soon subsided, and given place to hopeless submission. Seldom have the dissenters dreamed of anything more than palliatives; the claim of equality, if thought to be just, has been regarded as visionary, and any relaxation in the established order of things has taken place reluctantly on the part of government; any rights granted, have been granted as favors or privileges, and in a manner received as such, since they have been the result of earnest petitions.

The cause of the dissenters has recently acquired great accessions of strength, and is producing a union of different sects to assert their common rights. We have before us the proceedings of a crowded meeting held at Manchester in March last, "for the purpose of petitioning Parliament respecting the grievances of Dissenters in England." In this assembly dissenters of all sects united. The chairman, Thomas Harbottle Esq. stated that no enmity existed towards the Episcopal Church as such, to their principles, doctrine, and discipline, and that the "Dissenters only desired that there should be no exclusive privileges attached to any one class of professing christians more than another." The speeches upon the occasion were numerous and highly impassioned, proceeding from clergymen and laymen and continuing through the sessions of two long evenings. We quote a short passage from the speech of Rev. John Aldis, minister of the Baptist Chapel, George Street (Manchester) as a specimen of the spirit manifested at the meetings.

But say our opponents, the "church of England is extremely tolerant and kind." Review the past—history records their deeds. We would forget them, but we cannot. The church has burnt many at the stake, and we cannot forget it—it blazes in the page of history. By confiscation and severity it banished our forefathers into a dreary exile. We would forget it, but the memory of the past is engraved on the foundations of an American empire, its monuments are the teeming inhabitants of a new world. (Cheers) It has shut up in prisons many who attempted to proclaim their love of him who is the friend and saviour of the undone. John Bunyan, when in Bedford jail, for twelve years, composed that almost inspired work, "The Heavenly Pilgrim,"—we would forget it, but John Bunyan has immortalized the deed. (Enthusiastic cheers which continued for several moments.) By the Test and Corporation Acts it excluded us from places of trust and power. It opposed the emancipation of the Catholics, and frowned on the progress of the Reform. But still they say the church is tolerant and kind! But what is our condition as Dissenters now? Are we free? No! If we wish for registration we must submit to the formulæ and enrol our names under the care of mother church—if we wish the honors of learning we must league ourselves by oaths and tests with the dominant sect, or become exiles for learning in some foreign land. If we wish for wives we must be sanctioned by the church. Every returning year brings its fresh amount of taxation; and when we wish to inter our dead, again we must listen to the prayer and receive the services of those from whom we have suffered such wrongs. This, indeed, in the case of Baptists, is particularly severe: their children being unbaptised are excluded from the parochial burial grounds. I knew a case of a Baptist who lost a beloved child, and receiving an intimation that it would not be received at the parish churchyard, had to wander to different places several miles apart, with a bleeding heart, to obtain a place to bury his dead. (Hear, hear, hear.) But perhaps some will say, "pause a little, government will satisfy you. There is Lord John Russell's boon." Yes; we are to be doomed hereafter to regard that as a religious rite which many of us believe to be a civil one, simply to secure the church. For the sake of publicity the bans are to be proclaimed where we are unknown, and to consummate all, the registry of our marriages is to be sent to the care of the clergy with a fee. A measure which, if Dissenters receive they deserve to receive nothing from the hands of government again. (Cheers.) But we will no longer be enslaved. There is a power which none can resist,—it is the resolve of a great and united people uttering the accents of rebuke in a strain of majesty, and which makes tyrants start from their thrones, and oppression retire in dismay. This night you have proclaimed the watchword, liberty; and its echo shall roll from hill to hill and vale to vale, catching the response of every heart that has learnt to thrill with the sentiments of freedom, till in the swell of its universal powers it shall awaken the supine, and calm the troubled elements of the moral world. The Rev. gentleman then sat down amidst much applause.

Previous meetings of a similar kind had been held in Nottingham, Leeds, Ashton and many other towns of importance, and petitions forwarded to the legislature to redress their grievances.

In London (May last) at the meeting for conference between the United committee appointed to obtain the redress of the grievances of dissenters,—and deputies from all parts of England and Wales; the same zeal was manifested in regard to procuring a redress of grievances. The chairman of the previous meeting at Manchester, called for a full annunciation of the principle of separation of Church and State, and his call was seconded by some other speakers; but, while it was acknowledged on all lands that such separation was the fundamental principle of dissenters, it was suggested by John Wilkes Esq. M. P. that "any attempt to force the separation of Church and State upon the attention of his majesty's government would tend to make the attainment of the redress of grievances more remote; the subject of the separation of church and state was waved and the meeting was conducted with unanimity.

We subjoin the remarks of Mr Wilkes:

JOHN WILKES, Esq. M.P., said that he had entered the room with no intention of addressing the meeting. He came to learn the sentiments of the Dissenters from the different bodies of Dissenters in the country. He expected much from such an assembly, and he had not been disappointed. There was nothing in the excitement which he had observed in the proceedings of that day that could make the heart tremble. He thought they would not have done justice to the great objects of the meeting, if they had not felt and spoken strongly. It had been his duty and delight to advocate those principles when they were not so popular as they were at the present moment. They had never concealed in that place, when honored by the presence of my Lord Lansdowne, Lord Holland, and other distinguished members of the present Administration, that they were enemies to Establishments, and that their great desire was the triumph of religious liberty, which could never be consummated while the connexion existed between the Church and the State. There was no division in the enthusiasm manifested. We are agreed (said the Honorable Gentleman)—we are united. It was only a noble emulation which should accomplish the most in the noble cause for which they had met. The United Committee had always adopted the line of conduct which appeared to be acceptable to this meeting. He rejoiced that they had adopted it on the present occasion. The time was come when they must speak out, and make their voices heard by the Legislature of the country. Some people had said "The grievances are nothing—give them up, and apply yourselves to the great principle alone." But he would recommend that they should steadily persevere until they had obtained relief for all practical grievances. He should endeavor by every means in his power to accellerate this most desirable object. Indeed, he hoped before the end of the next session, that everything would be obtained—they were not incompatible with the great object contained in the first resolution proposed; for every measure taken to obtain the redress of these grievances was a means of effecting their ultimate end. Any attempt to force the separation of church and state upon the attention of his Majesty's Government must have tended to make the attainment of the redress of the grievances more remote. All they had heard from history would teach them that nothing great and noble could be secured without enthusiasm. Much might be hoped from the present meeting, and that the vital energy of truth would soon prevail both in and out of Parliament. Their first object would be, to enlighten the people as to the connexion of this question with real religion, profiting by circumstances, and adopting those measures which were adapted to secure their friends and defeat their enemies. All they had done was but little for the triumph of a principle so important. He rejoiced to have heard that a Voluntary Church Society was to be formed in the metropolis. Many of us are growing old, said the Hon. Gentleman, and yet hope to live to see the great cause finally triumphant: but remember the dangers of disunion, and guard against them.

It was agreed to recommend to all local committees and congregations to forward petitions to parliament immediately, in unison with those of the "United Committee."

MR BROWNSON'S ORATION.

An address delivered at Dedham on the Fiftyeighth Anniversary of American Independence, July 4th 1834. By O. A. Brownson.

This is a discourse founded on the text contained in our Declaration of Independence. "All men are created equal." Mr Brownson is not certain that the signers of that instrument intended "any thing more than the political equality of different communities, and the right of each community to choose its own form of government." However that may be, he regards the expression of this great, comprehensive truth, as one of those happy maxims which escape from wise men, and mean more than the wisest of them ever imagined. Mr B. is sufficiently latitudinarian in his interpretation of the text, though he allows that it admits of some qualifications. He means by it something more than Soame Jennyns does, namely, that "all men are equally born;" but he does not mean that all men are born with the same intellectual, moral, and physical powers, nor that they can become equal in these respects by any kind of training. He does mean that all men have "a common nature," "the same general faculties," "the same general elements of knowledge and virtue," "equality of rights," & something more than "equality before the laws." This something more than "equality before the laws," by which phrase Mr B. intends we suppose—equal subjection to the laws, or equal liability to the restraints and penalties of the laws, at least in theory;—this something more it is difficult, as it seems to us, to grasp; and if we understand the author at all, he appears to demand an extent, a searching process in human legislation so vast, that in attempting it we should be lost in endless mazes. He would legislate for the protection of the ignorant, the weak and credulous from political demagogues; against the rich, that they should not live in luxury and idleness; for the poor that their labor should not be laid under contribution to increase the wealth and the power of the rich. He would legislate in such a way as to lessen or abolish the distinction "between working-men and idlers, between those who produce and are poor, and those who produce not and are rich; between those who perform all the productive labor, and those who are crafty enough, enterprising enough, to obtain all its fruits." He would legislate against aristocratic seminaries which teach a fondness for distinctions and popularity, and a contempt of the people; and in favor of republican education.

Once more, let us hear Mr Brownson's views of our existing statutes and laws.

"We legislate for the few, not for the many. Our legislators seem not aware that there are such creatures as working men in existence, except in the penal part of their legislation. They legislate for capitalists, landholders, stockholders, corporations, master mechanics, and those generally who make use of the labors of others, but very seldom for the journeyman mechanics, the laborers in your factories, and those generally who perform the physical labor of community, unless indeed they have some law with a severe penalty, to enact; then, indeed, the working man is by no means neglected. But in this I blame not our legislators. They seldom know any better. They do not know that such a thing as the people exist, or if they do, they know that they were raised to their dignity of legislators by deserting the people, and that they must continue to desert or neglect them or lose it. This is an evil, and one that cannot be removed unless our children are taught that the people are the human race, and that he alone has any moral worth who devotes himself without reserve to their greatest good; unless we give to our children that republican education I have pointed out, and form them not to despise the people, not to be masters of the people, but servents of the people, to raise themselves and carry the people up with them."—pp. 23,24.

It is the duty of all reformers to state very difinitely the evils to be cured and the proper measures to effect the cure. We have no doubt that Mr Brownson is sincerely desirous of bringing about, by the vast changes he has in view, the greatest good of the community. We would not wish to fall behind him in this respect. He has his prejudices, and we doubless have ours. Let the subject of reform which he has so boldly presented be fairly met; let him tell us when to begin and let the business be followed out in all its details. But we fear that no good and much evil will be produced by such generalities as we have adverted to in the "Address" before us. It may leave a strong impression upon many persons that they are the oppressed and that all who are in a bitter condition are their oppressors; that the rich who are rich by inheritance, are the idle and unproductive and are therefore proper objects of aversion and hostility; that the rich who have become such by their own skill and industry have wrung their wealth from the laborer; that they are justly exposed to the hatred of the poor, and that they deserve to be plundered and reduced to a common measure of this world's goods. One would suppose from the general character of the "Address" that what we have falesly supposed to be a republican land is a fragment of feudal institutions and ignorant vassalage; that the laws of primogeniture and entail existed in our land; that there is a common and systematic effort to oppress the poor and exalt the rich; in fine that every thing here is aristocratic, wholly aristocratic. Are our republican institutions all a delusion? Are they crumbling to peices through the instrumentality and selfishness of the rich, the rich as a body; of the educated, of men distinguished in the professions, of legislators? Are our common schools and high schools and academies, and colleges scattered through the land anti-republican?—Are our religious institutions anti-republican? Are our legislators anti republican, chosen as they are by the people at such short intervals, by universal suffrage, a suffrage from which only paupers, who make themselves paupers, are excluded?

We are utterly at a loss to explain the intention of the paragraph we have quoted above. We do not know what kind of legislation the author would demand for "those who perform the physical labor of community." Would he have the laws prescribe the rate of wages for the journeyman and the laborers in factories, or upon farms? Would he have the price of the articles produced by the mechanic, or the cultivator of the ground fixed by law? Concerning "laws with severe penalties" enacted with a view to embrace the "working man," we are obliged to confess entire ignorance. No more are we enlightened upon another very important subject, namely, who the people are; and how legislators are created. Legislators do not know that such a thing as the people exists; and yet, they have their existence as public men from the people. If they do know that there is a people, "they know that they were raised to their dignity of legislators by deserting the people, and that they must continue to desert or neglect them, or lose it." Now by what secret legerdemain they are thrust into office, we, not being skilled in such matters, must despair of finding out.

Mr Brownson very well knows that a great part of our rich men, (by far the greatest part we should think) are those who have risen to wealth from small beginnings. They are the brothers or kinsmen of what are called working men, and have probably worked as hard as any of them. They are a few who have succeeded, out of a large number who have failed in similar undertakings. They may abuse or well use their riches. But by what legislation we are to prevent the inequalities of wealth, and the downward gradations to poverty, we know not, except it be by agrarian laws, and arbitrary divisions of personal property. This process too must be repeated often; and how happy a republic this would make, let our people who understand *meum et tuum*—mine and thine, judge for themselves.

We began with the purpose of giving only a slight notice of Mr Brownson's Address, and are obliged to break off abruptly. It contains matter for very serious examination and reflection; criminations against our social and political state which should be supported by facts and reasoning. As we understand him, he demands utter impossibilities of human laws, imperfect as they ever must be at best. No government can exist without protection of property, not even despotism itself; and while property is protected there will be riches and poverty and continual fluctuations of wealth. If we provide the same means for the moral, religious and intellectual education of all, all will not accept it, or improve it. There will always be the ignorant and learned, as well as the great majority between them, who know as much as they care to learn in aid of their several vocations. If we can judge from the whole history of the world, all this is as much the ordination of Providence, as the bountiful provision for human existence. In New England we are as free from extremes in regard to wealth, education, rank and all artificial distinctions, as any people ever were, or as we probably shall ever be; and we have always regarded the people as a happy and favored people,—have always been free to pronounce them so—and have always met a hearty response from rich and poor, and the great body of the community which falls into neither of those classes. Believing these things to be so, we have no faith in schemes for doing away that mutual dependence upon one another which takes place from the diversity of faculties and gifts with which God has endowed man, his own workmanship. We would not charge his Providence with imperfections, nor would we attempt to produce, by human violence or human laws, that equipoise in the condition of men, which there is no evidence that divine Providence ever intended should exist.

STATE OF RELIGION IN THE BRAZILS.—The London Evangelical Magazine for April gives some account of the state of religion in the part of South America called the Brazils. In a population of about one million there is not one Protestaut religious teacher. The Catholic religion prevails through this part of the world. It is thought, however, to be on the wane. Don Pedro seized on many of the possessions of the church, and has thus lessened its power. Its influence has also been lessened by events of a political nature and by the influx of Americans and Englishmen.

A great field for missionary effort is opened at Bahia, where there are about sixty thousand inhabitants, a large majority of which are slaves, besides many Americans, Englishmen and residents from various parts of the continent of Europe.

The Magazine gives the following mortifying account of an abortive attempt to establish a Protestant clergyman at Bahia.

"Through the influence of the resident consul at Bahia, some time ago, a Protestant clergyman was obtained, but his conduct was so improper that his supporters were glad to pay his debts and provide for his passage to England; and, when a meeting of the Protestant inhabitants was announced, to consider the propriety of procuring a successor, not *one individual attended*."

The failure here referred to, is probably to be attributed to the disgust taken at the misconduct of their first minister. It furnishes another confirmation of the truth, that "one sinner destroyeth much good;" and should operate as a new motive to ministerial watchfulness and fidelity.

ORDINATION AT FEDERAL ST. CHURCH.—On Sunday evening, 17th inst., Mr Wm. G. Elliot, Jr. of the last class from the Divinity School in Cambridge, was ordained as an Evangelist previously to going to St Louis, Missouri, where there is a prospect of collecting an Unitarian society.

The services were highly appropriate and were listened to with interest by a large audience. They were as follows. Introductory Prayer by Mr Bulfinch, of Augusta Ga.; Sermon by the Rev. J. F. Clarke, of Louisville Kentucky; Charge, by Rev. W. H. Furness of Philadelphia; Right Hand of Fellowship, by Rev. Cazneau Palfrey of Washington; and Ordaining Prayer, by Prof. H. Ware Jr. of Cambridge; concluding Prayer, by Rev. Mr Taylor of Boston.

ORDINATION AT WEST-BRIDGEWATER.—On Tuesday 20th inst. Mr Richard Stone was ordained to the Pastoral care of the Congregational Church and Society in West-Bridgewater. Introductory Prayer by Mr Ballou of Mendon; Reading Scriptures by Mr Allen of Pembroke; Sermon by Mr Jason Whitman, General Secretary of the American Unitarian Association; Text Luke 13th, 23, 24; Ordaining Prayer by Mr Clarke of Norton; Charge by Dr Kendall of Plymouth; Fellowship of Churches by Mr Bigelow of Taunton; Address to the People by Mr Doggett of South-Bridgewater; Concluding Prayer by Mr Crafts of East-Bridgewater.

Notwithstanding the storm a respectable audience assembled. The people are in a good degree united—and the state of things seems to be promising.

RELIGIOUS SOCIETY IN WALPOLE, N. H.—Mr Horatio Wood of Newburyport, and recently of the Theological School at Cambridge, has received and accepted an invitation to become the Pastor of the Independent Congregational Society, in Walpole, N. H.. His Installation will take place on Wednesday, Sept. 7th.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

REV. SAMUEL DEANE.

Died in Scituate, Mass. August 9th, Rev. Samuel Deane, Pastor of the Second Congregational Society in that place.

Mr Deane was born in Mansfield in this State. He was graduated at Brown University with distinguished honors. Called to the ministry in Scituate as Colleague with the late excellent Dr Barnes, he continued his labors there, with some interruptions by sickness, until his death, a period of twenty-four years.

In the mind of Mr Deane the qualities of strength and beauty were happily united. His genius was essentially poetical. An imagination exceedingly productive; a sensibility thrilling at a touch; a cultivated taste; a susceptibility to the pleasures of Music rarely excelled; a true and deep sympathy with Nature and with Man, these were all properties which were obvious in him upon even a moderate degree of intimacy. His attempts at poetical composition were not numerous. He gave however to the world on some public occasions several pieces of much merit; and in this paper and other periodical works he has at different times allowed to appear a few specimens of his talent in this kind, which were replete with images of household tenderness and natural pathos, and a part of which discovered a capacity for powerful and graphic description both of objects in the outward universe and of action and passion among men. He had a satirical vein, which he indulged without malice. His fancy was often sportive in conversation, but always innocent in its play. The poetical cast of his mind was apparent in his felicitous illustrations of the topics upon which he was discoursing. It was seen too in his choice of subjects, occasionally. Shall we ever forget those pictures of patriarchal life with which some Sermons of his were graced? None ever more charmingly than he could produce from the Old Testament record so many topics to delight as well as to edify. He seemed to catch the lights and shades of Hebrew character like one who had been a contemporaneous observer. And he knew how to apply all he obtained by this means to the purposes of Christian improvement, with skill and effect. So frequent and pertinent were his quotations from sacred scripture in conversation and in discourse, that his heart must have been stored with its treasures. Mr Deane had strong sense as well as genius. His sagacity in affairs was such as denoted a vigorous mind. For much of his life he was a hard student. And at no period did he intermit his devotion to the pursuit of truth and knowledge more than the interruptions of disease made inevitable. He had the force which combats difficulty with determination to subdue it. He nourished a liberal curiosity even after long debility of frame might have been supposed to have damped the ardor of every desire and robbed every pursuit of its interest. The last winter, while subject to the pains whose fruit was his death, he applied himself with ardor to inquiries respecting the newly developed science of Phrenology, and gave the results of his inquiries in an ably written Lecture. In the learning of his profession Mr Deane was well furnished; in some departments his acquisitions were more than the common stock. And he continued to acquire. His taste for natural science was such as would have led him to much devotion in its pursuits, had opportunity favored. He had at one time a carefully selected cabinet of minerals. He had acquainted himself with the books of Phillips, Cleaveland, and others, on this and kindred branches. For History he had a decided predilection, and indulged it. There were not many who were better versed than he in the Colonial History of Plymouth and Massachusetts, among those whose avocations have not led them more directly to make such subjects their study. His History of Scituate affords evidence of research and talent highly respectable.

Our lamented brother's religious character was established upon principles of the most solid cast. It owed little to accidental influences and casual associations. It had no superficial qualities. It did not crave the support of frequent communication and sympathy. It grew up in the presence of God and long communion with him. It was nourished by calm exercises and regular discipline. It was far as possible from mere outward seeming and dependence on the judgments of men. His was a piety which connects God with every thing, and sees no beauty and no good without him; even as the absence of all intellectual expression leaves no power to charm in features of however fine a mould. His piety was humble,—presenting no claims,—meek, submitting itself to the mighty hand of God. They who know through what sore afflictions he has been called to pass, will accord him the possession of a sound and steadfast principle of religion, when they think of his endurance. *My heart is fixed*, said he, a little while before his death, *My heart is fixed, trusting in my Maker*. It was language often on his lips. It was the language of his life. His faith did not faulter, his love to the Chastener lost no part of its tenderness and fealty, after the fabric of his hopes had been broken down, and his nature was shaken to its centre.

Mr Deane had a strong abhorrence of injustice, which gave sternness to integrity which was unimpeachable. He was no cool spectator of any wrong. His sensitiveness in this respect may have been sometimes too jealous, and led him through suspicion of injury to be unjust. But he could make no compromise with the meanness and cupidity which banquet on spoils. Yet was his heart the seat of Christian charity. He truly felt for and with his fellowmen. His sympathy with others appeared to be enhanced by his own experience of sorrow. His spirit was amicable, lenient, beneficent. He was glad at any time to do a kind act.

In the early part of Mr Deane's Ministry sprung up the chief religious controversy of our day. He did not hesitate to take a decided stand among Unitarians. He was then and has ever been a truly liberal and catholic Christian. But he sacrificed nothing to party spirit. He was slow to anger in the cause of truth. The harmony and union which he maintained in his parish through all the period of controversial difficulty, are good proof of the tenderness and prudence with which he exercised his ministry. It is part of the praise due to our departed friend that the venerable man who lingered by his side to share with him in the affections of a grateful people, so soon won a large place in his heart and loved him as largely in return. Their attachment was singularly cordial. Mr Deane never ceased to speak of Dr Barnes as of one whom he could not enough honor. The tribute he has inserted in his History of Scituate to his aged colleague is a memorial to the virtues of both, in a relation not the most easy to sustain without fault.

Mr Deane had proposed, in hope of recovering his health in some measure, to remove to the distant west. But God had appointed other issues. His purposes were broken up, his visions of hope deferred, dispelled forever, and his wearied spirit, with no more pilgrimage, bidden to its final goal. He met this last disappointment with Christian firmness, and prepared himself to die according to the will of God. His end was tranquil. The Gospel had sustained him by its truths in life, and its promises did not fail him in death.

INTELLIGENCE.

DOMESTIC.

GOVERNOR DAVIS, when he received information of the riots at Charlestown, was confined to his house by severe indisposition. He communicated to the Attorney General, the Sheriff of Suffolk, and the Selectmen of Charlestown, his wishes in relation to the case. He also empowered the Major-General of the Middlesex Division to call out the Militia, if needed, to preserve the public peace.

The examinations of persons charged with being concerned in the late riots are still going on in Boston, Charlestown, and East Cambridge. Several persons have been committed; but we do not understand that any of the principals engaged in the act of setting fire to the building, are yet discovered.

Public Schools.——The annual exhibition of the public schools took place yesterday. The performances at all the schools were satisfactory to the committee and the visiters. At three o'clock, the School Committee, all the members of the City Government, the "medal boys," and a number of guests, sat down to a sumptuous dinner at Faneuil-Hall, at which his Honor the Mayor presided. Among the distinguished guests at the table were the Hon. Mr Webster, Hon. Mahlon Dickerson, Secretary of the Navy, Commodore Morris, His Honor Lieutenant-Governor Armstrong, Chief Justice Shaw, Judge Thacher, the Attorney-General, Adjutant-General, &c. The regular toasts were read by the City Marshal. Those which were complimentary to the Senate, the Navy and the Judiciary, were responded to by Mr Webster, Mr Dickerson, Commodore Morris and Judge Shaw. After thanks were returned by one of the chaplains of the day, the following Hymn was sung by an excellent choir, to the tune of Old Hundred.

HYMN. BY CHARLES SPRAGUE, ESQ.

O Thou! at whose dread name we bend,
To whom our purest vows we pay,
God over all! in love descend,
And bless the labors of this day.

Our Fathers here, a pilgrim band,
Fixed the proud empire of the Free;
Art moved in gladness o'er the land,
And Faith her altars reared to Thee.

Here, too, to guard, through every age,
The sacred rights their valor won,
They bade Instruction spread her page,
And send down truth from sire to son.

Here, still, through all succeeding time,
Their stores may Truth and Learning bring,
And still the anthem-note sublime
To Thee from children's children sing.

An Ode by I. M'Lellan jr. was sung by the choir, and a Song by William Hayden jr. by Mr Andrews.

The Franklin Medals were awarded to the following boys:—

English High School—Robert Grimes Davis, Samuel Smith, Thomas Edward Dorr, Francis Vergnies Tenney, James Harris, John Cunningham.

Latin School—Samuel L. Abbott, Jr., Benjamin F. Atkins, James R. Pierce, Amos Smith, Edward A. Washburn, Benjamin W. Whitney.

Adams School—George Allen, William Waldock, William W. Keith.

Wells School—William Evans, George A. Blaney, James H. Wadleigh.

Eliot School—Charles Brintnall, William McFarland, Robert A. Parker, Francis L. Sargent, Christopher H. Snelling, Sylvester Trull.

Hawes School—Alpheus Stetson, George Allen.

Franklin School—Jonathan Gavett, Nathan Green, Joshua Gooch.

Boylston School—George Bruce, James L. Barry, Benjamin V. French jr.

Mayhew School—Osborn Boylston Hall, Silas Hobbs Stuart, James Gould, George Parker Kettell, Thomas Greenleaf Fay, Phillip Joseph Hayden Morris.—*Courier.*

Municipal Court.—We understand that Robert C. Hooper, Esq. who was tried yesterday at this court on an indictment for sending a challenge in January last, was acquitted. He was defended by Charles P. Curtis, Esq. and the prosecution was conducted by S. D. Parker, Esq. County Attorney. *Daily Advertiser.*

Missionary Meeting.—Seven missionaries, being about to embark from this city for Smyrna during the present week, received their instructions on Sabbath evening, in the Essex street Church. The instructions were read by the Rev. Mr Wisner, one of the Secretaries of the American Board of Foreign Missions. Addresses were made by the Rev. Mr Winslow, late Missionary to Ceylon, and Rev. Dr Beecher; introductory prayer by the Rev. Dr Jenks. The missionaries are, Rev. John B. Adger and wife, of South Carolina; Rev. Samuel R. Houston and wife, of Virginia; Rev. Lorenzo W. Pease and wife, of New York; and Rev. James L. Merrick, of Massachusetts. Mr Merrick is designated to the Mahomedans of Persia; Mr Adger to the Armenians, to reside at Smyrna or Constantinople; Mr Houston and Mr Pease to the Greeks, the former to be stationed on the island of Scio, the latter on the island of Cyprus.

Boylston Prize.—The premium of fifty dollars, or a gold medal of that value, has been awarded by the Medical Committee of Harvard University, to Charles Caldwell, M. D. of Lexington, Ky. for a dissertation on the question—"Are the restrictions on the entrance of vessels into port, called Quarantine Laws, useful? If so, in what cases should they be applied?"

Ipswich Centennial.—The second Centennial celebration of the first settlement of Ipswich, on Saturday, was in all respects worthy of the elevated character of that ancient and respectable town. The Addresses by the Rev. Daniel Dana and the Hon. Rufus Choate, were such as might have been expected from such heads and hearts as those gentlemen are known to possess. That of the former was, in part, devoted to an elaborate and interesting elucidation of the Theological opinions and discipline of our puritan fathers, and a parallel (drawn with a masterly, but delicate and charitable hand) between them, and what is by some considered as the improved theology of modern times. The address of Mr Choate was a rich intellectual treat, replete with sound reasoning, apt and powerful deduction, and those lofty and luxuriant flights of the imagination, which so pre-eminently distinguish the performances of that gentleman. His subject was the influence of the events of the Colonial age, in preparing the American people in mind, character, and civil capacity, for independence. We hope to see them both from the press. About three or four hundred of the sons and descendants of Ipswich, many of them residents of this town, partook of an excellent dinner, after the services, under a pavilion fitted up with exquisite taste, for the purpose. The chairs occupied at the table by the President of the day (Nathaniel Lord, Jr. Esq.) and several of the Clergy, were the identical ones brought from England, by the Puritans, two hundred years ago; and some excellent pears, from a scion brought out at the same time, constituted a part of the desert. Several addresses accompanied the sentiments, which were announced at the table, full of lively historical anecdote and ardent affection. The gentlemen who delived addresses at the table were Mr Lord, President of the Day, Judge White, Hon. L. Saltonstall, Ichabod Tucker, Esq. and C. A. Andrews, Esq. of this town, and two gentlemen from Connecticut (Messrs Perkins.) On the whole this was a proud day for old Ipswich, and one which her sons will always have occasion to remember with gratitude and delight.—*Salem Reg.*

Rail Road.—A continuous line of rail road, besides that now in operation from Camden to Amboy, is in an advanced state of completion along the west bank of the Delaware, through Bristol, to Trenton, in New Jersey, and thence through New Brunswick and Newark to Jersey city, opposite New York. All this route is nearly ready for use, except between Trenton and New Brunswick, which will require a legislative enactment from the state of New Jersey, in consequence of the charter already granted to the Camden and Amboy Company.—*Phil. Gaz.*

Three fatal cases of Cholera have occurred at Washington. The National Intelligencer pronounces them, on the authority of respectable physicians, sporadic cases, which ought not to excite alarm.

At New York, on Tuesday, the Board of Health reported 31 cases of cholera and 17 deaths.

Life of Napoleon.—The National Intelligencer says that Major Henry Lee, of Virginia, has for some years past been engaged in preparing from a rich store of materials, a Life of Napoleon, the first volume of which is advertised in Galignani's (Paris) Messenger, of June 10, as in press, and shortly to be published.

POLITICAL CORRESPONDENCE.

Worcester, July 31 1834.

TO HIS EXCELLENCY JOHN DAVIS:

Sir—You are undoubtedly aware that since the organization of the Antimasonic party in this Commonwealth, a Committee for this county has constantly existed, with instructions to hold such correspondence, and from time to time to make such communications to the members of the party and to the public, as in their judgment the common good might require. Upon a recent and very full consultation with the members of the Committee, I have been requested, as their organ, to submit to you, in their behalf, the present communication.

We trust that no apology is necessary for the liberty we take in addressing you upon a subject which we deem to be of the highest importance to the public welfare. The measures and the policy of the present National Administration have been, and now are, of such character as to awaken in every patriotic mind a strong feeling of solicitude for the preservation of our Constitution and laws, and the perpetuity of our republican institutions. This feeling prompts us in this, as in every other political exigency, to look to the ballot-box as the true corrective of whatever evil afflicts the country, through the influence of the impolitic measures of unskilful, incompetent or corrupt rulers.

In this Commonwealth, as you perfectly well know the opponents of the National Administration are divided among themselves on a subject which has no direct reference to the measures of the government; but yet that subject has become so mingled with our state politics as materially to affect the just influence which the people of Massachusetts might otherwise have in our national councils.

It is obvious to every one that the Masonic institution is the cause of this division. Must that division necessarily continue? In the present aspect of our affairs, having reference alike to public opinion, and the existing laws of the Commonwealth upon this subject, is it not reasonable to anticipate that the sentiments of the Whig defenders of the Constitution will be found to be so far in accordance with those whose motto is "the supremacy of the laws," as to enable them, at least on great and leading questions of policy, to act in harmonious union with each other?

Knowing your attachment to the principles and form of our government, and the devotion you have often manifested to the rights and interests of the people, may we not hope that you will communicate to us with your usual frankness, your views of the duty of the citizens of this Commonwealth at this important crisis?

Many, and we have no doubt a great majority, of the Antimasonic party, with which we are associated, and whose agents within a limited sphere we have been and still are, will sacrifice every thing but their principles to bring back the government to its original character, and sustain it on the basis of the Constitution. Under the influence of this patriotic sentiment, they will duly recognize a similarity of opinion on the part of those from whom they have heretofore been separated by a contrariety of opinion in regard to an institution, which they believe the public good demands should no longer be among us, to disturb our political hormony. With a firm conviction of the integrity of their motives, and the honesty of their intentions, we are fully persuaded, that no minor considerations will prevent their acting on the broad and common ground of opposition to the National Administration, wherever they can do so without compromising the principles which they believe to be founded in their common right and duty.

We shall be gratified to receive your reply to this communication at as early a day as may suit your convenience; and shall feel an additional obligation for your permission to give publicity to your sentiments. I am, sir, very respectfully,

your obedient servant,

PLINY MERRICK.

For, and in behalf of the Antimasonic Committee for the County of Worcester.

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Worcester, August 1, 1834.

Sir—Your favor addressed to me in behalf of the Antimasonic Committee for the county of Worcester, was received this day. As the contents relate to the political affairs of the country, and as I stand before the public in the attitude of a candidate for the suffrages of the people, I might excuse myself from a compliance with your request. Perhaps prudence would seggest this course, and I should unhesitatingly yield obedience to that suggestion, if the communication came from those who have honored me with their support. But it originates from a different source. It is courteous in its language, and appears, as far as I can judge, to emanate not from a spirit of political intrigue, but from an honest desire to advance the public good. As, therefore, those who have addressed me have decided, for themselves, that such a measure is both proper and expedient, I can perceive no violation of any duty, or obligation I owe to my fellow-citizens, in making a brief reply, though I am aware that whatever may be said will probably be perverted and misrepresented by those who may think their interests promoted by such a course.

You dwell with much earnestness upon the crisis in our national affairs, and surely it demands the dispassionate consideration of every patriot. A firm union and an active co-operation of all citizens attached to the Constitution, and anxious to preserve the substance, as well as the forms, of free government is a duty which each and every one owes to our common country.

Federal power must be restrained to its constitutional limits, and those who exercise it must be held to strict accountability;—an accountability which will suffer no abuse or usurpation of power to escape popular comdemnation, or the lust of ambition will overshadow the land with tyranny. Our reliance to suppress this kind of temerity, whenever it exists, is upon the voice of the people, the sentence of the ballot-box—and the more united the people are, the more efficacious will be that sentence.

I concur, therefore, in the opinion, that this Commonwealth will not have its just influence in the councils of the United States unless those who harmonize in their views of public policy can act in concert.

No one laments more than I do the estrangement which we witness. No one has felt more sincerely desirous of restoring mutual confidence; and no one has been, or is, more willing to obey the public will in whatever may be necessary to accomplish so desirable an end.

You observe that "it is obvious to every one that the Masonic Institution is the cause of this division," and you have been pleased to ask my "views of the duties of the citizens of this Commonwealth at this important crisis."

That the public mind is greatly agitated, and that the Masonic Institution is a disturbing cause, admits of no doubt. It is equally clear to my own mind, that it is a high and imperative duty which all good citizens owe to the state, to endeavor by all reasonable means and sacrifices to restore public harmony. I fear, however, in making this appeal, you overestimate the importance of my humble opinions; indeed, in an excited state of sentiment, one can scarcely maintain reasonable opinions without hazarding reproach from the zealous and heated.

Whether this controversy is to continue, and the influence of the state to be impaired by it, must depend on the exercise of mutual forbearance and patriotism. In party conflicts we must not lose sight of our country and its institutions; but must remember we have a Constitution, on the preservation of which depends our political happiness and the best hopes of mankind.

Conciliation did much during the last winter towards surmounting the barriers of separation, and I entertained hopes that it had excited an impulse which would have accomplished much more before this time.

The statute against oaths not authorized by law, was sustained with a unanimity of sentiment, and a patriotic zeal for the public peace, which gave apparent promise of a voluntary abandonment of the Masonic Lodges. The bitterness of feeling which had characterized the controversy made some assauging measure necessary to heal dissension, and none seemed to me so efficacious as this in restoring peace to the public mind, and consequently harmony to our councils. It ought to be done for the good of the country, and I doubt not that the spirit of patriotism which has distinguished many of this class of our fellow-citizens, will outweigh all attachment to the institution, and lead to a speedy relinquishment of it. This step will entitle those who bring it about to the gratitude of the public. It will be but carrying out the manly feeling which sustained the law of the last session of the Legislature, and anticipating immediately the result to which that law must lead.

In expressing these sentiments I feel assured that I concur in opinion with a great majority of the people of this Commonwealth; and I may add, do but make known in this form opinions which I have long freely avowed. It seems to me no other course could so speedily and effectually tranquilize public sentiment. If, however, discontent should remain, it will be among those only who have concealed reasons for maintaining a controversy, and are opposed to reconciliation.

On the whole, without entering more into the subject allow me to observe, that much in the spirit of peace has been done; and I doubt not among the calm, considerate, and patriotic, whose influence must prevail, there is a disposition to do more; and if this temper is appreciated, if it shall meet with a like disposition for peace, all causes of discontent will soon disappear. It is however as impossible instantaneously to compose intellectual strife as it is to smooth the surface of the agitated ocean. But if there is, as I have no doubt there is, a desire abroad to harmonize rather than irritate, and if there is manly independence enough to follow what the judgment dictates to be right, instead of serving reluctantly in the ranks of party warfare, there can be little doubt that your hopes of tranquillity will soon be realized.

I have now, sir, frankly communicated to you such views as seem to me important, and will close by observing that forbearance and mutual respect will not only restore mutual confidence, but will remove the causes of controversy.

With great respect, your obedient serv't

J. DAVIS.

To Pliny Merrick, Esq.

Chairm an of the Antimasonic committee for the County of Worcester.

Riots in Philadelphia.—The National Gazette, of Thursday, furnishes the following account of late disturbances in Philadelphia, on Tuesday and Wednesday evenings:

A white man had some time since erected on the city side of South near Eighth street, a place of amusement known as the "Flying Horses." To this place numbers of the neighboring colored population resorted, and on Monday evening last some young white men who went to the place were beaten off by the blacks. On Tuesday evening a mob of young men and boys amounting to several hundreds, some of them armed with clubs, marched down Seventh street, halted on the Hospital lot, where they were joined by others, and then proceeded to South street. The building or shed containing the flying horses was attacked and demolished, after which a battle commenced between the rioters and a number of the colored population of the neighborhood. The rioters then proceeded down South street and attacked a house occupied by a colored family, the members of which escaped unhurt. After this feat of violence the mob paraded through Bedford, Mary, and other streets, inhabited by colored people, evincing every disposition to violence and outrage.

About nine o'clock, the police officers, with their assistants, obtained for the occasion, attempted to disperse the rioters and seize the ring-leaders. This was the signal for increased outrage on the part of the mob—the tumult became more alarming, and "down with the police" was the general cry. A body of constables, however, headed by Squire Loughead, fought their way through the mob, and captured about eighteen of its leaders. This was not effected without injury to the captors. M' Lane, of the county, Manderfield, and Danehower, were much hurt; and Herren, one of the city police, was dangerously wounded. The ring-leaders being unable to procure bail, were committed to prison. The account adds that many persons must have received serious injuries which have not been heard of; and that every individual of the Moyamensing police sustained considerable personal injury.

Last evening, after the police force had dispersed and left the place of expected riot perfectly quiet, a number of riotors assembled, and renewed the scenes of the preceding evening. Their vengeance was wholly directed against the dwellings and persons of unoffending colored inhabitants. This was met on the part of some of the blacks with a determined resistance. Battle and bloodshed was the consequence, but the extent of personal harm received on either side is not yet known.

A presbyterian meeting house belonging to the colored inhabitants, situate in the neighborhood of Fitzwater and Seventh streets, was attacked by the rioters, the windows broken and the interior greatly injured. A dwelling of respectable exterior and handsomely furnished was also thrown at, the doors and windows broken, and the furniture destroyed and scattered. It is not known whether any lives were lost. The city and district police are on the alert to apprehend the leaders in these outrages and to prevent their recurrence.

On Thursday night the mob was renewed, and assailed the Wharton church, which was entirely demolished. Several houses in Vernon street were entered and plundered. The Mayor prevented a war between the whites and blacks, the latter preparing to act on the defensive, and the mob was dispersed at about 12 1-2 o'clock.

Cincinnati, (Ohio,) Aug. 5.—The Cholera has left us. Some of our most respectable physicians informed me, yesterday, that they had not for the preceding day or two been called to a single case. Up to this time, it is estimated the whole number that have fallen victims to this desease the present season, is about sixty, and mostly among the sober and moral class of citizens.

PROCLAMATION,

BY HIS EXCELLENCY JOHN DAVIS,

Governor of the Commonwealth of Massachusetts.

Whereas, it appears from representation made to me by the several Committees of Vigilance of Charlestown and Boston, which representation, in substance, is confirmed by the Attorney-General of the Commonwealth, that on the night of the 11th inst. a large number of persons assembled at Charlestown, by preconcerted designs of violence, and proceeded, in a high-handed manner, in disregard of the civil authorities, and in defiance of the laws, with fire, and acts of outrage, to demolish the building called the Ursuline Convent, to lay waste the gardens and grounds, and to break open and desecrate the Sepulchres of the Dead, having previously compelled a large number of females, then dwelling in said building, many of whom were pupils in a school, and of tender age, to seek safety in flight, and to take refuge in the fields. And whereas it also appears that after much investigation, the civil magistrates and other officers of the law are unable to discover the perpetrators of this daring outrage, and that the ordinary and common course of proceedings is thus proved to be ineffectual.

Therefore, in compliance with the request of said Committee, and in pursuance of the authority vested in me by law, I do offer in behalf of the Commonwealth, a reward of five hundred dollars to such person or persons, as shall cause the said offenders or any of them to be apprehended and brought to conviction, which sum of five hundred dollars, shall be paid to one or more persons as existing facts upon conviction of an offender or offenders, and the ends of Justice, may require.

And I do further call upon all good citizens of this Commonwealth to aid in healing the wound which the laws have received by the open contempt of their authority, and the wanton disregard of private rights. I appeal to them to be vigilant in preserving the public peace, and in sustaining the civil authority. This discountenance of such proceedings, will restore confidence, and make our peacable institutions sufficiently powerful to overawe insubordination, and to meet any emergency. If the people will it, there will be no more destruction of private property, or invasion of private rights by open acts of violence.

Given under my hand, this fifteenth day of August, in the year of our Lord one thousand eight hundred and thirty-four, and the fifty-ninth year of the independence of the United States. JOHN DAVIS.

By His Excellency the Governor.

EDWARD D. BANGS,
Secretary of the Commonwealth.

FOREIGN.

From England.—Liverpool papers of July 20th, have been received at this port by the ship Humboldt, Capt. Bliss. The most important news is that of the Dissolution of the English Cabinet, by the resignation of Earl Grey, the Prime Minister.

It had been determined," says the Daily Advertiser, "to re-enact the Irish Coercion bill, without material alteration, though there was a division of opinion in the Cabinet relative to the expediency of the measure. This division was the real cause of Earl Grey's resignation; a more full account of the circumstances attending it will be found in the extracts given below."

The Daily Advertiser, in its abstract of news, proceeds to say,

"On the 14th, Lord Melbourne announced in the House of Lords that he had been commanded by the King to lay before him the plan of an administration, but that the arrangements were not then brought to maturity. The House of Commons, on receiving similar information from Lord Althorp, adjourned till Thursday, the 17th.

It appears that the resignation of Lord Althorp was subsequently withdrawn, so that the only changes in the Cabinet are the following: Lord Melbourne is appointed First Lord of the Treasury, in the place of Earl Grey: Viscount Duncannon, Secretary of the Home Department, in the place of Lord Melbourne; Sir John C. Hobhouse, Chief Commissioner of Woods and Forests, in the place of Viscount Duncannon. Great doubts are entertained of the stability this Cabinet.

The Cholera was raging with violence in Dublin at the last dates. In Thurles and Tipperary, great distress prevailed in consequence of the want of provisions. Riots and outrages were constantly occurring in various parts of Ireland.

It appears from the French papers, that the majority in favor of Ministers in the new Chamber of Deputies is very large. The number of their adherents is estimated to amount to 230, and that of the opposition to 90. There are 50 others who are attached to no party.

The Spanish Cortes were to meet at the appointed time, notwithstanding the prevalence of cholera in the capital: but as the Queen had retired, in consequence of her alarm, to St. Ildefonso, it was thought that Segovia would be selected as the place of meeting. Great preparations were making by the Carlists in Navarre, to encounter the forces of Rodil.

Don Carlos had returned privately to Bayonne, on the frontiers of Spain, which he was preparing to enter. A loan to the amount of £1,000,000 had been contracted by him in Paris.

The cholera is said to have reappeared at Lisbon. Don Pedro had been severely ill, but was convalescent. The assembling of the Cortes was looked for with much anxiety.

A fire had broke out in Smyrna, which destroyed property to a large amount, belonging principally to Englishmen."

Dissolution of the Cabinet.—The following account of proceedings in the House of Lords, July 9th furnishes the detail of circumstances referred to above.

On the order of the day being read, for the bringing in of the report on the Irish disturbance bill, Earl Grey rose and attempted to address the house, but was so much overpowered by his feelings that he was obliged to resume his seat. The Duke of Wellington, evidently with the view of giving time to the Noble Earl to recover himself, presented several petitions in favor of the Established Church. Earl Grey again rose, and after apologizing for the excess of feeling which he had shown, proceeded to explain the causes that had led to his resignation. He entered at some length into the communications which had passed between himself and the Noble Marquis at the head of the Irish government, which he described as private communications to himself personally, and not as a minister, and stated that up to the 23d of June, there was no doubt in the opinion of the whole cabinet, that the renewal of the coercion act was indispensable for the safety of Ireland. On the 23d of June he received a private and confidential letter from the Noble Marquis, which appeared to have been produced not so much by any original view taken by that illustrious person of the state of Ireland, as by certain considerations which had been suggested to him by others, without his (Earl Grey's) knowledge and privity, affecting the political state of this country, rather than the state of Ireland. He lost no time in writing to the Noble Marquis, and letters were subsequently received, the result of which was that the Noble Marquis did express an opinion, that if it would promote other objects here, three clauses of the bill in question might be dispensed with, especially if by that omission an extension of the term could be effected. From this view he felt himself compelled to dissent, and he came now to state what ought never to have been made known beyond the cabinet. There had been, he could not conceal the fact, considerable difference of opinion in the cabinet, but ultimately all agreed that the bill should be introduced in the form in which he had introduced it, and this determination had since received the full sanction of the Lord Lieutenant. It was with considerable pain and surprise that he had heard the production of these private communications called for in the other house. The statements respecting them were made without his knowledge, but the effect was this: a member of the other house having been put in possession of the fact of this communication, made use of it to bring a charge against government, stating that the production of these documents was absolutely necessary to justify the passing of that bill, and charging a member of the government with a breach of faith, vacillation, and inconsistency, contrary to all precedents and the proceeding in this house.

The consequence of this had been, that the Chancellor of the Exchequer, who had the conduct of the affairs of government in the other house, and who had been fully impressed with the opinion of the Lord Lieutenant of Ireland, and who felt how much of the ground upon which this bill was proposed was swept from under him, felt, in consequence of what had passed in the other House, that he could not with satisfaction to himself, continue in the situation he then held. The consequence was, that yesterday morning, he, Lord Grey, received a letter from his noble friend, containing his resignation; and in a personal interview with him, having ascertained that his resolution was final, he submitted that resignation to his Majesty. It then became necessary for him to consider what he should do. He had long been anxious to be relieved from the labors of office, which were greater than he could bear; and this new breach having rendered it impossible to carry on the government to any useful purpose, he had determined to tender his resignation to his Majesty, which resignation had been most graciously accepted. The noble Earl then took a brief review of the policy of his administration, and appealed to the people whether the pledges on which that administration had been formed, namely, peace, reform, and retrenchment, had not been fully redeemed. The Duke of Wellington contended that the party who made the communications alluded to by the noble Earl, ought never to have been admitted to his Majesty's service. He was satisfied that his right honorable friend, the Lord Lieutenant of Ireland, was fully justified in every part of the business. The statement he had made to the noble Earl at the head of the Government respecting the alteration in the coercion bill, was that if such and such was the state of Ireland, then the court martial clause might be dispensed with. The noble Duke then entered into a long exposition of the domestic and foreign policy of the late Government, and denied that those benefits had resulted from it of which Lord Grey had spoken. The Lord Chancellor deprecated the remarks of the noble Duke, and defended the late prime minister. For himself it should never be said of him, that he should be the man, at whatever hazard, who would not stand by his sovereign and the country, in whose service he had been for three years and a half. He had tendered no resignation. (Some laughter.) Noble lords might laugh; but he would ask, was there anything so very merry in the present situation of ministers to cause laughter? Probably the noble lords so indulging themselves would have no objection to take part in the administration: no, they knew better, or at least if they did not, he, the Lord Chancellor, did: for he declared that nothing but an imperative sense of duty could have induced him to remain in office a single hour after the resignation of his noble friend.—With respect to another retirement, viz. that of the noble Lord, the Chancellor of the Exchequer, he was of opinion that there was no occasion for such resignation, and so much the more did he regret it. The report was then brought up and the House adjourned.

Resignation of Ministers.—The resignation of Earl Grey was immediately preceded by that of Lord Althorp, Chancellor of the Exchequer. The following extract furnishes an explanation of his reasons.

In the HOUSE OF COMMONS—July 9.—After some routine business of no great public interest, Lord Althorp rose and entered into an explation of the circumstances which led to his resignation. He said when the bill for the renewal of the measure of coercion was agitated in the cabinet, I felt that it would be the duty of his Majesty's government, on the representation then made to it, to renew the existing coercion bill, without the court martial clause. I came to that determination jointly with others of my colleagues, with considerable reluctance, and nothing should have induced me to adopt that course, short of an absolute and apparent necessity. Afterwards, in consequence of communications with Lord Wellesley, the subject was again brought under the consideration of the government here. It was at this time that, in consequence of a conversation with Mr. Littleton, when my right hon. friend stated that it was his opinion that it would be well to acquaint Mr. O'Connell with the fact that this measure was not decided upon by the government here, I acquiesced in the view he took of the subject, and consented to that explanation upon the understanding that this communication go no further; and I accompanied this with a hope that in making the communication, he would act with great caution, and be careful not to commit himself in making it. The private communications from the Lord Lieutenant of Ireland now alluded to, were brought under the consideration of the cabinet, week before last. From these I had been led to believe that the three clauses of the bill particularly objected to, namely, those having reference to political meetings, would not be considered essential, and could be dispensed with consistently with the preservation of the peace of Ireland. In that opinion I had the concurrence of Mr. Abercromby, the Attorney General, Mr. S. Rice, Mr. Ellice, and Mr. C. Grant; but we found ourselves in a minority; the question in the cabinet was decided against us; and the question then being whether we should acquiesce as the minority, or the cabinet should be broken, we to prevent the inconveniences of the latter result, acquiesced in the determination of the majority. I now again state, that in the state of our information then on this subject, our determination was right. I felt, I confess, I should have to encounter great difficulty in the conducting of a measure such as this through the house; but when I heard what took place within these walls on Thursday night last, and the statements made by Mr. Littleton and Mr. O'Connell, I at once found the difficulties were embarassing and insuperable.

Upon Monday last I felt those difficulties were so great that it would be impossible I could with any dignity or with credit to myself, after my present opinions were so far known, conduct this bill through its stages in this House, and I therefore wrote to my Lord Grey, begging that he would tender my resignation to his Majesty, which he was graciously pleased to accept. I have to add, that, as they are concerned in this explanation, my right honorable friends who voted in the cabinet with me, have given me their authority to assure the House of their concurrence in the opinion I had formed on this occasion; and to mention these circumstances, as I have done, as their statement also. I should be sorry to find that the course I have adopted was not approved by the House.

If I thought that the large body of highly respectable gentlemen in this House, who have given me their confidence so long, and enabled me, through their constant, steady, and handsome support, to maintain an influence and station to which my abilities, I feel, scarcely rendered me competent, found in my late conduct anything to blame as inconsistent with the path of my duty, or the character of an honorable man, it would give me, in retiring thus from official life, the utmost regret. I shall conclude this statement with acquainting the House, that for the present I continue to hold the office I have hitherto filled until another gentleman be appointed to it, and shall conduct as usual, in this place, the ordinary business of the Government. Mr. Littleton repeated his regret for the error into which he had fallen, and alluded to the circumstances under which he had acted. He assured the House, that when he made that communication,* he had no doubt but that those clauses of this bill would be left out which gave so much offence. So convinced was he that such would be the case, that he could not imagine it possible that a result such as he now deplored would ever have taken place. Mr. O'Connell expressed the satisfaction which he felt at the statement of the right honorable gentleman. He rose not to justify himself, but to take his share in the blame. Lord Althorp said, I wish to confine myself to my own case, but I ought to have stated in my first address, that in consequence of myself and my right honorable friend retiring from office, Lord Grey will, by this time, have stated in another place, that the administration is at an end.

The orders of the day were postponed till Friday, and the House adjourned.

*A communication made to Mr O'Connell, that the bill would be introduced by the Ministers without the clauses in question.

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr Josiah Nickerson to Miss Eliza Cunningham.

By Rev. Mr Parkman, Mr Josiah W. Kenfield to Miss Catherine Vannover.

By Rev. Mr Stow, Mr Thomas Jefferson Porter to Miss Elizabeth Thorp.

By Rev. Mr Streeter, Mr Oliver Lewis to Miss Lydia B. Clapp.

By Rev. Mr Adams, Mr George H. Davis to Miss Harriet Lowe; Mr Sidney Allen to Miss Harriet Lewis.

In Cambridge, Mr John M. Wood to Miss Deborah B. Newman Tufts.

At Reading, by Rev. Mr Dean, Mr C. H. Davidson, of Charlestown, to Miss Eliza Maria, daughter of Edmund Parker Esq.

In Canterbury, Con. Miss Prudence Crandall to the Rev. Calvin Phileo, of Ithaca, N. Y.

In Chambersburg, Pa. Aug. 2, Mr L. Rogers to Miss Margaret, daughter of Mr W. Mackay.—Died Aug. 9, Mrs. Rogers in the 16th year of her age, the young bride whose marriage is noticed above, after an illness of a few hours.

DEATHS.

In this city, 12th inst. Mrs Hannah H. Sawin, 36; Mr Henry Powers, 32; Miss Elisabeth, daughter of Mr Eleazer Nichols, 20; Sarah L. Pierce, 25; Mary Murray, 23; Honora Jordan, 32; Sarah Ann Foster, 9 mo. Morris Powers, 37; Mary N. Pearson, 55; Mary Robinson, 67.

In Charlestown N. H., Frederick A. Sumner, Esq. Judge of Probate for the County of Sullivan. Judge S. was in usual health on the evening previous.

In Roxbury, widow Gracy Shed, 79, recently of Abington.

In Nantucket, Mrs Rosanna, wife of Simeon Ellis, 64.

In Buffalo, N. Y. 9th inst. after an illness of 20 hours, Artemas Clapp, formerly of Norton, Mass. 25. He was a clerk of Mr Crane, recently from Boston,—was esteemed by all who knew him, surpassed by few as to courtesy of manners, and by none in integrity.

In Poughkeepsie, Aug. 8th, of Cholera, Mrs Aurelia Greenough; 9th, her husband, Mr Epps Greenough; same day, their son Henry, 20 years and 10 mo; 10th, their daugh

POETRY.

[From the Christian Observer.]

THE FIRST RESURRECTION.

"The dead in Christ shall wake!"
Shout back the glorious cry—
"The dead their slumbers break!"
Thine, Lord, the victory.

Far o'er the deep green sea,
Beneath the hollow ground,
From mountain, dale and lea,
Echoes the wondrous sound.

Earth's caverned depths have heard:
Its buried ones arise—
Obedient to the word
They throng the vaulted skies.

The sea yields up its dead,
Washed by the waves of time;
Where have its waters fled
Before those words sublime?

Earth holds no more her trust:
Forth at the startling cry
Upsprings each buried dust
To immortality.

See yonder gathering cloud,
(Angels, and saints redeemed)!
Its beams the sunlight shroud;
How bright that glory streamed!

The dead in Christ have risen,
From mortal coil set free:
Burst the grave's narrow prison!—
Or changed mortality!

With golden harps they stand
Upon the glassy tide,
A bright and beauteous band:
But who their faithful Guide?

Hark! hark! the notes they sing:
"Oh, be His name adored,
Our Saviour and our King,
Christ our ascended Lord.

"He wipes away the tear
From every drooping eye;
His aid for ever near,
A fount of rich supply.

"Hunger and thirst no more
Distract the wearied frame:
Toil, sorrow, suffering o'er—
For *this* a Saviour came.

"For *this* he bent him low—
For *this* he bore the cross—
Drained the full cup of woe,
And counted gain a loss."

Yes, blessed are the dead
Who thus in Jesus die;
For them a Saviour bled;
For them he pleads on high.

MISCELLANEOUS.

CRABBE AND BURKE.

In these times of public excitement of all kinds, it is refreshing to turn occasionally to examples of private and domestic charity, and of individual patronage well directed and bringing to light literary and moral worth which might otherwise have wasted their fragrance on the desert air,—Crabbe, one of the most distinguished moral poets of Great Britain, after he had met with several of the (not uncommon) "calamities of authors," at the commencement of his experiments as a writer for public favor, was obliged to appeal to private charity. For this purpose he came to London in 1780 and applied for aid successively to Lord North, Lord Shelburne, "patrons *ex officio*," from whom he either received no answer or a very cold and disheartening one. Last of all he applied to Edmund Burke, to whom he addressed the following Letter, for which we are indebted to the last North American Review, containing an article upon the London edition of Crabbe's "Life and Writings," by his son.

LETTER.

'Sir, I am sensible, that I need even your talents to apologize for the freedom I now take; but I have a plea which, however simply urged, will, with a mind like yours, Sir, procure me pardon: I am one of those outcasts of the world, who are without a friend, without employment, and without bread.

'Pardon me a short preface. I had a partial father, who gave me a better education than his broken fortune would have allowed; and a better than was necessary, as he could give me that only. I was designed for the profession of physic; but not having wherewithal to complete the requisite studies, the design but served to convince me of a parent's affection, and the error it had occasioned. In April last I came to London, with three pounds, and flattered myself this would be sufficient to supply me with the common necessaries of life, till my abilities would procure me more; of these I had the highest opinion, and a poetical vanity contributed to my delusion. I knew little of the world, and had read books only; I wrote, and fancied perfection in my compositions; when I wanted bread they promised me affluence, and soothed me with dreams of reputation, whilst my appearance subjected me to contempt.

'Time, reflection and want have showed me my mistake. I see my trifles in that which I think the true light; and whilst I deem them such, have yet the opinion that holds them superior to the common run of poetical publications.

'I had some knowledge of the late Mr Nassau, the brother of Lord Rochford; in consequence of which I asked his Lordship's permission to inscribe my little work to him. Knowing it to be free from all political allusions and personal abuse, it was no very material point to me to whom it was dedicated. His Lordship thought it none to him, and obligingly consented to my request.

'I was told that a subscription would be the more profitable method for me, and therefore endeavored to circulate copies of the enclosed Proposals.

'I am afraid, Sir, I disgust you with this very dull narration, but believe me punished in the misery that occasions it. You will conclude that, during this time, I must have been at more expense than I could afford; indeed the most parsimonious could not have avoided it. The printer deceived me, and my little business has had every delay. The people with whom I live perceive my situation, and find me to be indigent and without friends. About ten days since, I was compelled to give a note for seven pounds, to avoid an arrest for about double that sum which I owe. I wrote to every friend I had, but my friends are poor likewise; the time of payment approached, and I ventured to represent my case to Lord Rochford. I begged to be credited for this sum till I received it of my subscribers, which I believe will be in one month; but to this letter I had no reply, and I have probably offended by my importunity. Having used every honest means in vain, I yesterday confessed my inability, and obtained with much entreaty, and as the greatest favor, a week's forbearance, when I am positively told, that I must pay the money, or prepare for a prison.

'You will guess the purpose of so long an introduction. I appeal to you, Sir, as a good, and, let me add, a great man. I have no other pretensions to your favor than that I am an unhappy one. It is not easy to support the thoughts of confinement; and I am coward enough to dread such an end to my suspense.

'Can you, Sir, in any degree, aid me with propriety?—Will you ask any demonstrations of my veracity? I have imposed upon myself, but I have been guilty of no other imposition. Let me, if possible, interest your compassion. I know those of rank and fortune are teased with frequent petitions, and are compelled to refuse the requests even of those whom they know to be in distress: it is, therefore, with a distant hope I venture to solicit such a favor: but you will forgive me, Sir, if you do not think proper to relieve. It is impossible that sentiments like yours can proceed from any but a humane and generous heart.

'I will call upon you, Sir, to-morrow, and if I have not the happiness to obtain credit with you, I must submit to my fate. My existence is a pain to myself, and every one near and dear to me is distressed in my distresses. My connexions, once the source of happiness, now embitter the reverse of my fortune, and I have only to hope a speedy end to a life so unpromisingly begun: in which (though it ought not to be boasted of) I can reap some consolation from looking to the end of it. I am, Sir, with the greatest respect, your obedient and most humble servant,

GEORGE CRABBE.'

We subjoin the remarks of the Reviewer upon the result of Crabbe's appeal to Burke, a result truly honorable to that great man.

It was indeed a generous and manly spirit, to which the affecting appeal of the young adventurer was made. Men who are engaged in conducting the destinies of nations, have rarely leisure to attend to individual concerns; the wholesale good which occupies their thoughts seems to acquit them of the obligation to be benevolent by retail. At this period, the mind of Mr Burke was much absorbed in the fierce struggles of parliamentary war. His pecuniary circumstances were by no means those of affluence: of the pride or vanity of being deemed a patron, he had absolutely none; his charities were so unobtrusive, that he evidently thought them nothing more than daily acts of duty. There was probably nothing very peculiar in the circumstances of Mr Crabbe; claims of equal strength, so far as his could be known, might not unfrequently be held forth by others: he presented himself to Mr Burke only as a young man of merit in distress. 'He went,' says his son, 'into Mr Burke's room, a poor young adventurer, spurned by the opulent, and rejected by the publishers, his last shilling gone, and all but his last hope with it: he came out virtually secure of almost all the good fortune that, by successive steps, afterwards fell to his lot: his genius acknowledged by one whose verdict could not be questioned,—his character and manners appreciated and approved by a noble and capacious heart, whose benevolence knew no limits but its power,—that of a giant in intellect, who was, in feeling, an unsophisticated child,—a bright example of the close affinity between superlative talents, and the warmth of the generous affections.' Mr Burke immediately received him under his roof, and proceeded to examine his compositions, with the view of selecting a portion of them for the press. 'The Library,' and 'The Village,' appeared to him best suited to his purpose; he took the manuscripts himself to Dodsley, and gave the whole weight of his critical decision in their favor. The worthy bookseller indeed declined to take the hazard of the publication, but used every effort to procure for them a rapid sale, and uniformly treated the author with a liberality, which was always gratefully acknowledged. Of these poems, 'The Library' was published first, and was shortly afterwards followed by 'The Village.'

[From the Religious Magazine.]

CHILDREN MUST BE LED TO GOD, NOT DRIVEN.

FOR PARENTS.

A mother, sitting at her work in her parlor, overheard her child, whom an older sister was dressing in an adjoining bedroom say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers."

"How many church members, in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves, the feeling."

"Mother," said the child, appearing in a minute or two, at the parlor door; the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here and see me first."

The mother laid down her work in the next chair, as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well, this morning?"

"Yes, mother; I am very well."

"I am glad you are well. I am very well too; and when I waked up this morning and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy, in low tone,—half a whisper. He paused after it—conscience was at work.

"Did you ever feel of my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing her fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now?—how it goes, beating."

"Y-e-s!" said the child.

"If it should stop beating I should die."

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know,"—said the child with a look of anxiety;—and another pause ensued.

"So when I waked up this morning, I thought I would ask God to take care of me. I hope he will take care of me, and all of us."

"Did you ask him to take care of *me*?"

"No."

"Why not?"

"Because I thought you would ask him yourself; God likes to have us all ask for ourselves."

A long paused ensued. The deeply thoughtful and almost anxious expression of countenance, showed that the heart was reached.

"Don't you think you had better ask for yourself?"

"Yes," said the boy readily.

"He kneeled again in his mother's lap, and uttered in his own simple and broken language, a prayer for the protection and blessing of Heaven.

Suppose another case. Another mother overhearing the same words, calls her child into the room. The boy comes.

"Did not I hear you say you did not want to say your prayers?"

The boy is silent.

"Yes he did," says his sister behind him.

"Well that is very naughty. You ought always to say your prayers. Go right back now, and say them like a good boy, and never let me hear of your refusing again."

The boy goes back, pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation and ill will.

WOMAN IN INDIA.

It has been often said, and truly, that *Christianity* is all in all to woman. Excluded from its divine light, and a participation in its promises, she is everywhere a degraded and suffering being. So dreadful is the influence of this degradation on society, in heathen countries, that even infidels, who have been educated under the restraining and humanizing spirit of the gospel, though they deny its truth, yet they cannot but bear testimony to the blessed effects of its precepts on the character and condition of mankind. We were struck with the remarks of *Victor Jacquemont*, a young French naturalist, whose travels in India have lately been published. He avows, unhesitatingly, his infidel principles, and yet, in describing the character of the people, he feels that it is only the Christian religion which can work the great change necessary before any essential improvement will be made. He thus speaks in one of his letters.

'Society in the East sins at its very foundation. The first of its elements, domestic affection, scarcely exists. In the upper classes, which give example to the rest, polygamy prevents a father from feeling any affection for his too numerous offsprings, and excites between brothers fierce jealousy and deadly hatred. WOMAN is an impure creature, whom her husband scarcely regards as belonging to the same species as himself. The children as they grow up, soon acquire this horrible notion of contempt for their *mother*, and she drives them away as soon as they are able to dispense with her care.

'The domestic manners of India do not seem to me susceptible of any amelioration so long as the country preserves its actual religious institutions, but perhaps these are too generally believed immovable. All attempts at direct conversion have failed. But within the last few years the government have opened at Calcutta, Benares, and Delhi, gratuitous schools, to which it invites, by all means in its power, children of the middle class, to instruct them in the languages and sciences of Europe.'

These schools are only open to male youth; the females are still left in all the gross ignorance and degradation of heathenism. Undoubtedly, it is necessary to begin the work of education with the men, in order to remove or soften their prejudices against female instruction; but there will be very little general improvement in manners and morals till the women are instructed. We think the attention of Christians should be particularly directed to the subject of female education in those countries where efforts are being made to introduce the religion of Christ. The moral requirements of Christianity are more consonant with the female character than with that of man; the moral virtues must be understood, practised, and taught by mothers, or good habits in the youth, will never become common and permanent; and the moral tone of society must be purified by female piety and preserved by female influence, or the missionaries will labor, and even the holy Bible be sent, in vain.—*Ladies' Mag.*

ORIGINAL SIN.

I am no Doctor, but perhaps even some Doctors in their condescension may listen to me awhile; for even some of them can magnify a favorite truth into an improper size. Not long since, some church members, after having attended for weeks and months at the house of God, and being fed to surfeiting on the doctrine of Original Sin every Sabbath, declared, that while they had been highly gratified in two or three lectures on the subject, and believed the whole to be true, they began to think it was high time for them to go somewhere else, that they might hear something about *actual transgression*; for it seemed that continuing in that place, they would be much in the same situation of the disciples who had never heard whether there were any Holy Ghost. These hearers began to conclude they were never to learn whether there is any such thing as actual transgression, or whether all the sin in the universe was not original sin, or how they might be saved. The preacher was drawing his portrait on a large scale. He must have presumed on living long on the earth, if he intended to complete the whole portrait on the same scale, and expected ever to reach the glorification of the saints.

Not long since I was present at a meeting of church officers, and divines, and Doctors, in number amounting to about one hundred and twenty, where three days and much of the nights were spent in endeavoring to ascertain how sin got into the world, but nothing was doing in the mean time to get it out again. I imagined I saw a very sage company of most benevolent Christian men during this time seated on a public square, in a large and populous city on fire, and this company were disputing all this time about how the fire had commenced. One said it was a good woman kindled it by smoking a pipe—another said it was some boys by shooting crackers; while others insisted it was the work of an incendiary. But not one soul of them was moving a finger to put the fire out. One majestic pile of buildings after another was tumbling into ruins. The screams and cries of hundreds in the last agonies and pangs of expiring nature, were echoing from all parts of the blazing edifices in the very ears and before the eyes of these sage and benevolent counsellors. The blind and the lame were suffered to cry on, unpitied; men of hoary hairs and blooming youth alike were asking for help, unheard; the lovely maiden and her woe-worn mother, were alike shrieking among the curling flames, and their roasting flesh but increasing the brightness of the fires. No man regarded their cry, or hasted to their relief. Each one was intent on maintaining his favorite view of the manner in which the city was set on fire. Every day and every hour the wind raged fierce, and every moment the ruin thickened and the screams became more piercing. But like men living in another world these counsellors remained unmoved, except by the spirit of theological disputation. The amount of time thus thrown away, if placed to the account of one man would have been about a whole year. How many lives might have been saved in that time, and what done to arrest the progress of the flames, but for magnifying one theory above another?

During the time of this controversy, impenitent sinners in crowds were hovering all around; many of them mocking and crying out,—see how these elders and ministers, and Doctors, can quarrel and abuse each other with the odious names of heretics and apostates! Is this religion? Said some of them to me, "If this be religion the Lord keep me from ever getting it!!!" How delighted must the Arch Apostate have felt witnessing such a display of human nature, and dereliction of the great business of their master, among those who had been set to watch for souls! How must he have shaken his adamantine chains, with infernal delight, and hailed the auspicious moment as about to crowd his empire with multitudes, and bind in chains under darkness, until the judgement of the great day, thousands slain and left to perish! Must Jesus be thus wounded in the house of his friends, and Angels be made to weep over the carnage of ruined souls,—ruined by the hands of those who were set to gather them as lost sheep, and bring them back to God? —*Presbyterian.*

We are in duty bound to add, that the writer regards "*Original Sin* a cardinal doctrine."—*Ed.*

CHOLERA.

New York August 12, 1834.

The following communication from the Resident Physician was read and directed to be published.

No. 19 White street, August 10.

Dear Sir,—I deem it within the scope of my duty to present to you the following communication, containing the result of my inquiries into the cases of Cholera which have been reported since its appearance in the city.

I have visited, with perhaps three or four exceptions, every case which has been reported, and upon a diligent examination into their several histories for several days previously to, and immediately upon the attack, I am enabled to state that all but one were justly chargeable to one or the other of the three following exciting causes, viz. a culpable neglect of the means ordinarily used for the treatment of diarrhœa in proper season—a disregard of the cautions on the subject of food and drinks, heretofore inculcated for the prevention of the attack,—and a reckless indifference on the subjects of cleanliness and ventilation, and the danger arising from excess and exposure, which are known to give occasion to diseases of the bowels at that season of the year more than any other. More than half of the cases may be fairly set down to the excessive indulgence in ardent spirits—and of the rest, a part to the indiscriminate use of articles of ordinary food, which, however innocent at other seasons, are known to be deleterious in the excessive heats of summer; and a part to mistaken prejudices of the patients on the nature of the disease of which they were the subjects. All the above causes operated in a degree, but the first was the most general, since all the patients, excepting only two, with whom I conversed, invariably admitted the existence of Diarrhœa from two days to one week's continuance, previously to the developement of those symptoms which designate Cholera; and in those instances the attacks were preceded by an unwarrantable indulgence in unripe fruits and vegetables, and an injudicious use of the river bath, sufficient at any time to produce cholera morbus.

The histories of the above cases fully accord with the experience of physicians in the summer of 1832, and leave no room to doubt that the disease called Cholera would be divested of most of its real danger, and proportionately of its terrors, if due attention was early directed to the derangement of the stomach and bowels.

A large part of the danger arises from the insidious manner of its attack, which in many cases passes for slight indisposition, and attracts very little attention—those symptoms have been usually termed *premonitory*, but they constitute in truth the disease itself; and cholera, as generally understood, marked by rapid emaciation, rice and water discharges, cramps, cold sweats, cold tongue, cold and pulseless extremities, and corrugated hands and feet, are but the concomic of symptoms of the last stage, and point with almost unerring certainty to the grave.

I have said that in almost every instance, Cholera is attended by Diarrhœa; of a peculiar character no doubt, because arising from a peculiar cause; nevertheless easily manageable by any intelligent physician; but there are exceptions, where no premonitions are apparent, and in which the most serious and dangerous symptoms are the first evidences of disease; these exceptions, however, are explicable without in the least degree detracting from the general truth; they obtain in other diseases common in this country—for example, Scarlet Fever, Measels, and Intermittent Fever.

The general character of these diseases is well understood, and they are successfully treated; but it occasionally happens that the first evidences of disease are of the worst kind, and baffle the united skill of the most intelligent medical counsel.

If the facts above stated are received, the deductions from them are obvious. Our first care is to caution the public against all imprudence in the use of food and drinks.

The food ought to be chiefly animal, as not only most nutritious, but most easily digested; all unripe fruits and vegetables, whether prepared by cooking or otherwise, are to be avoided, and those which are matured should be taken in moderate quantities, in order to escape one of the most common causes of indigestion. Meats should be well prepared in the process of cooking, and when so prepared, should never be taken in large amount when they become cold, as they are known to be more difficult of digestion than when warm.

Fish may be indulged in moderate quantity, but never in excess. Stale fish, which is a very common article of diet of the poor, and especially of our colored population, ought to be destroyed by the clerks of the markets, that it might in no case be exposed for sale.

All unusual exertion which will induce profuse perspiration, ought to be avoided, by reason of the difficulty of avoiding exposure which will check it. The cold or river bath ought to be used with caution, and in no case when persons are unusually warm.

Excessive use of ardent spirits ought to be guarded against with scrupulous anxiety, since a single debauch may result in an attack of Cholera, and to persons accustomed to or who frequently indulge in this species of abuse, the attacks must by necessity prove fatal.

If, notwithstanding the observance of the above cautions, diarrhœa should occur, immediate recourse must be had to medical assistance; this last recommendation cannot be too seriously impressed upon all classes of the public.

The cholera, as it appears among us, *is not epidemic*, with few exceptions, it has chosen its victims from among the imprudent, the destitute and the intemperate, and we have strong ground, to trust that it will not become so; but much depends upon the people themselves, and they should be made to realize the solemn truth, "that the exciting causes of the disease are those which to a great extent they may individually control."

I am yours, very respectfully,
JAMES R. MANLY, Resident Physician.
Hon. Cornelius W. Lawrence, President of the Board of Health.

A CHAPTER ON TEMPER.

One of the most impressive admonitions ever given to a mother, is found in the advice of her physician, never to nourish her infant when in a passion, as the pure fountain from whence it derives support, is for a time poisoned by the ebulitions of rage, and convulsions and death too frequently follow. How dreadful, therefore, is the consequence of passion, when it may even endanger the life of the innocent being at the very moment it receives the nourishment so necessary for its existence—and how frequently is every enjoyment through life poisoned by giving way to the force of a crabbed, petulant, wayward temper. Something may be charged to Dame Nature in the formation of our tempers, but more to early impressions—to proper corrections, to severe admonitions in repressing and checking the gusts of passion in a child. This watchful and anxious duty is more necessary with a daughter than with a son, because a boy is thrown upon the world, mingles with mankind, and rudeness and passion are promptly checked by prompt punishment, and the rough treatment he experiences on life's stormy billows, is an efficient corrective of a bad temper. Not so with a girl. From her pursuits and domestic habits, she is necessarily estranged from the world until that period when she is called upon to take an interest in its bustling concerns, when her accomplishments, and probably, personal attractions, draw around her friends and admirers; and when she is about to be translated from scholastic pursuits and maiden habits to the more elevated sphere in which the wife and mother moves. Here is the trying moment. The ardent admirer sees nothing but what is truly amiable in the object of his fond affection; he finds her all that glowing fancy had painted;—but when the giddy lover is superseded by the temperate husband, and he anxiously examines with deeper scrutiny into the qualities of her head and heart, he is shocked *beyond* expression to find youth and beauty under the deformity of a confirmed bad temper—and he dates his misery and unhappiness from the moment of his unfortunate discovery—he finds that nature has not been munificent in this blessing, but neglect had strengthened natural propensities, like a fair garden which is allowed to be over-run with weeds.

If he is blessed with wealth, he cannot enjoy it, from the fretful contradiction of her temper; if he has to labor with care and anxiety, his home is always hateful to him; if he advises he is treated with neglect; if he admonishes he is threatened with displeasure; if he raises his voice in anger, he is assailed with ten-fold violence—his servants refuse to remain with him—his friends will not sacrifice their comfort in her splenetic humors, she is unhappy herself, and makes every one unhappy around her, while her husband driven to other sources for enjoyment too frequently plunges into dissipation and ruin, because he cannot find that happy retreat which his ardent fancy had painted. A bad temper, therefore, in a woman poisons all happiness and turns her milk to gall; blights her youth, and brings on premature, fretful old age, palls all her enjoyments; banishes her friends, renders her home comfortless and barren. Far different is the ripe, rich harvest of a home made bright and happy by the sweet temper and mild deportment of an amiable wife, who, if afflictions cross her husband abroad finds comfort and consolation in his domicile; is happy in a companion whose temper is like the silver surface of a lake, calm, serene, and unruffled. If he is rich, his admiring friends rejoice in his prosperity, and delight in his hospitality, because all about is light, airy, and sunshine; if he is poor, he breaks his crust in peace and thankfulness, for it is not steeped in the waters of bitterness. An amiable temper is a jewel of inestimable value, in the sum of earthly happiness, because with that alone, the whims of a cross husband may be subdued; many vices may be overcome; the boisterous may be tamed; the unruly conquered: the fretful tranquillized; and the hurricane softened and hushed, as the mild zephyrs that sweep o'er the honeysuckle under the casement.—*N. Y. Eve. Star.*

BROOKLYN COLLEGIATE INSTITUTE FOR YOUNG LADIES.

THE customary Exercises of the Young Ladies of this Institute, were concluded this year, on the 31st of July. The Pupils acquitted themselves in a very satisfactory manner, before a numerous and fashionable Audience of Parents and Friends, in Grammar, Recitation, Geography, Rhetoric, General History, Arithmetic, Metronomy of Verse, History of America, Astronomy, Composition, Botany, Logic, Metaphysics, and Music; but above all by their amiable deportment and polished manners.

The Examination having continued a week, was concluded with an Address by the Principal; the Presentation of *nine* silver Medals, to those who were heads of their respective Classes; and 43 handsome Premiums, to those who had distinguished themselves by the extraordinary assiduity and amiable deportment. The usual Compliments being interchanged with each other they were addressed in a very feeling and eloquent style by the Rev. T. Huntoon of the State of Maine; and congratulated by him on the manner they had acquitted themselves in their respective studies, &c. and a few pertinent and judicious remarks relative to their future vocations as members of society, and as Christians, looking forward to a future state of eternal happiness.

The Scholastic and Collegiate Exercises will be again resumed on the first day of September.

Brooklyn, N. Y., Aug. 9. 4t

TRACTS OF THE A. U. A.

THIS day published No. 85 of the first series of the Tracts of the American Unitarian Association—"Excuses for the neglect of Benevolent Efforts considered," by Rev. Andrew P. Peabody. Also published a few weeks since, No. 84 of the same series—"The Ninth Report of the American Unitarian Association with the proceedings of the Annual Meeting." Aug. 9.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen.

Aug. 5.

AMERICAN MAGAZINE.

OF USEFUL AND ENTERTAINING KNOWLEDGE. *To be Illustrated with numerous* Engravings by the Boston Bewick Company.

THE success which has attended the publication of the best Magazines from the English Press, has led to preparations for issuing a periodical more particularly adapted to the wants and tastes of the American Public. While it will be the object of the proprietors to make the work strictly what its title indicates, it will, nevertheless, contain all articles of interest to its patrons which appear in foreign Magazines.

Extensive preparations have been entered into, both with artists and authors, to furnish from all parts of the Union, drawings and illustrations of every subject of interest, which the publishers confidently believe will enable them to issue a work honorable to its title, and acceptable to the American People.

The first number of the American Magazine, illustrated with upwards of Twenty Splendid Engravings, will appear on or before the first of September, and be continued monthly, containing between forty and fifty imperial octavo pages, and be furnished at the low price of two dollars per annum. It will comprise—

Portraits and Biographical Sketches of distinguished Americans; Views of Public Buildings, Monuments and Improvements; Landscape Scenery—the boundless variety and beauty of which, in this country, will form an unceasing source of instruction and gratification: Engravings and descriptions of the character, habits, &c. of Beasts, Birds, Fishes and Insects, together with every subject connected with the Geography, History, Natural and Artificial resources of the country, illustrated in a familiar and popular manner. FREEMAN HUNT, Agent of the Boston Bewick Company, 47 Court-street.

Boston, August 2, 1834.

LIBERAL PREACHER FOR JUNE.

JUST published, at 134 Washington St. The Liberal Preacher for June 1834, containing a Sermon by Rev. Jonathan Farr.—"Dorcas."

august 2.

FOR sale at this Office, a first rate Washington Press, Medium size.

PERIODICALS.

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together with all others published in this country or in Europe. Aug. 2.

TEST OF THE CHRISTIAN CHARACTER.

REV. DR EATON'S SERMON, on the "Test of the Christian Character" is for sale in this city by B. H. Greene, No. 124 Washington St.

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